Ācārya Nemichandra's

Dravyasaṃgraha

With Authentic Explanatory Notes

आचार्य नेमिचन्द्र विरचित

द्रव्यसंग्रह



Foreword by:

Ācārya* 108 Vidyanand *Muni

English Translation, and Edited by:

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विकल्प

Front cover:



The Statue in
padmāsana (seated) of
Lord Mahavira
in Jain Temple at
Gandhi Road,
Dehradun.

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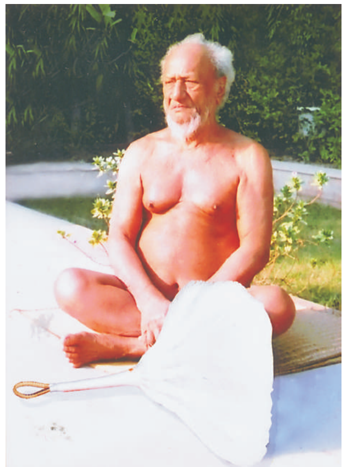
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FOREWORD

Ācārya Vidyanand *Muni*



पोॅग्गलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो ।
चेदणकम्माणादा सुद्धणया सुद्धभावाणं ।।8।।

Ācārya Nemichandra's ***Dravyasaṃgraha***

From the empirical point of view *(vyavahāra naya)*, the soul is said to be the producer of karmic matter (like knowledge-obscuring karma); from the impure transcendental point of view *(aśuddha niścaya naya)*, the soul is responsible for its psychic dispositions (like attachment and aversion); but from the pure transcendental point of view *(śuddha niścaya naya)*, the soul is consciousness – pure perception and knowledge.

JAINISM: A SCIENTIFIC RELIGION

Jainism derives its name from the word 'Jina' or the Victor. The capacity for infinite knowledge, infinite bliss and infinite power is inherent in every soul but it is obscured by its bondages of karmas, which are made up of a very subtle kind of matter. The knowledgeable soul makes great exertion to overcome these bondages. It is no doubt a tough fight but the undaunted and unconquerable soul carries on the battle incessantly and ultimately roots out these bondages with the help of pure

concentration. It then attains Omniscience and called the 'Jina' or the Victor. Omniscience consists in infinite, all-embracing, and exact knowledge of all substances and their infinite modes. After acquiring Omniscience, the 'Jina' spends the rest of His life, till He attains liberation, in the propagation of the True Religion, beneficial to all. He does this to enable others to know the Truth and reach the *summum bonum* of life and attain the same level of spiritual perfection which He Himself has attained. Our Holy Scriptures are truly the words of the 'Jina'. Jainism, therefore, is an exact and scientific religion.

स त्वमेवासि निर्दोषो युक्तिशास्त्राविरोधिवाक् ।
अविरोधो यदिष्टं ते प्रसिद्धेन न बाध्यते ।।6।।

Ācārya Samantabhadra's ***Āpta-Mīmāṃsā***

Only you, whose words are unopposed to logic and the Scriptures, are free from all faults because what is your desire is not opposed to proof.

Jainism does not demand blind faith from its followers. It encourages them to employ the intellect in order to understand and appreciate its teachings. To overcome doubts and misgivings about what has been said in the Holy Scriptures, Jainism employs that infallible searchlight called *anekānta*. If anyone wishes to get hold of the whole truth, he must first put himself in different attitudes to study things from all possible points of view. This approach gives one the many-sided, and, therefore, necessarily true, understanding of things.

Vijay K. Jain has translated into English, with authentic explanatory notes, one of the finest classical Jaina texts *Dravyasaṃgraha,* composed by His Holiness *Ācārya* Nemichandra *Siddhānta Cakravartī* (c. 10th century CE). This precious work would play a vital role in quenching the thirst for Truth of scholars as well as learners, and help them in understanding the tenets of Jainism.

I highly appreciate your work and convey my auspicious blessings to you.

आचार्य विद्यानंद

April 2013,
New Delhi

Ācārya Vidyanand *Muni*

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1. आचार्यरत्न 108 श्री देशभूषण जी द्वारा संपादित, **णमोकार ग्रन्थ,** गजेन्द्र ग्रन्थमाला, दिल्ली-110006, दशम आवृत्ति, 2012.
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3. **श्री शुभचन्द्राचार्य विरचित ज्ञानार्णवः**, श्री परमश्रुत-प्रभावक-मंडल, श्रीमद् राजचन्द्र आश्रम, अगास, पञ्चम संस्करण, 1981.
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V.K.J.

EDITOR'S BIOGRAPHICAL NOTE

Having had his schooling from Mhow and Bhopal in Madhya Pradesh, Vijay K. Jain (b. 1951) did his graduation in Electronics Engineering from Institute of Technology, Banaras Hindu University (now IIT BHU), and Post-Graduation in Management from Indian Institute of Management, Ahmedabad.

Mr. Jain had earlier been associated, as a visiting faculty teaching marketing management and entrepreneurship, with several institutions including National Institute for Entrepreneurship and Small Business Development (NIESBUD), Indira Gandhi National Open University (IGNOU), and University of Roorkee (now IIT Roorkee). He is an Ex-President of Dehradun Management Association.

He has written/edited several books:

Marketing Management for Small Units, Management Publishing Co., 1988.

Jain Dharma: Mangal Parichaya, Management Publishing Co., 1994.

From IIM-Ahmedabad to Happiness, Vikalp Printers, Dehradun, 2006.

Āchārya Umāsvāmī's Tattvārthsūtra – with Hindi and English Translation, Vikalp Printers, Dehradun, 2011.

Āchārya Kundkund's Samayasāra – with Hindi and English Translation, Vikalp Printers, Dehradun, 2012.

Shri Amritchandra Sūri's Puruṣārthasiddhyupāya – with Hindi and English Translation, Vikalp Printers, Dehradun, 2012.

Mr. Jain is the proprietor of Vikalp Printers, a high-end printing and publishing firm, based in Dehradun.

PREFACE

Know Your Soul To Be The True King, Have Faith In It, And Attend To It.

After winning six divisions of earth in all directions *(digvijaya)*, humbling numerous kings, possessors of supernatural powers *(vidyādharas)*, and celestial beings *(devas)*, and acquiring nine-fold most precious treasures *(nidhi)* and fourteen jewels *(ratna)*, Emperor Bharata *Cakravartī* proceeded for his capital Ayodhyapuri with his vast ocean of army and the all-powerful, divine *cakraratna (*spinning, disk-like super weapon with serrated edges*)*. But the *cakraratna*, surprisingly, stopped on its own at the entrance of Ayodhyapuri signalling to the Emperor that there still remain individuals who have refused submission to his supreme authority. The Emperor found out that they were no one else but his own younger brothers – ninety-nine of them, all extremely virtuous, full of self-esteem, and not easy to win over. The Emperor sent them an appropriate message through an envoy. On receiving the message, highly courteous but essentially commanding them to submit before his authority, they all decided to approach, with a strong urge for world renunciation, their Father, the World Teacher *(Tīrthaṅkara)* Lord Rishabha Deva, who, after attaining Omniscience, was gloriously seated in His heavenly pavilion *(samavaśaraṇa)* erected by the celestial beings at Mount Kailasha. The World Teacher, in His divine discourse, set them firmly on the path to liberation; He preached that for anyone who had great self-esteem, magnificent body, in the prime of his youth, extreme strength, and also noble virtues, it was not commendable to be subservient to a worldly power, like a majestic elephant tamed for use as a carrier. All the brothers, realizing the transitory nature of the world and determined to salute and adore no one but Lord Rishabha Deva, who is worshipped even by the Indras, embraced the most extraordinary Jaina ordination *(Muni dīkṣā)*. They all, endowed with the final and superior bodies of extraordinary sturdiness and strength *(vajraṛṣabhanārācasaṃhanana)*, became truly independent, followed the most demanding conduct prescribed for a *Muni* to the letter, and finally attained the Supreme Status that is libera-

tion. I bow with extreme devotion to Lord Rishabha Deva and his ninety-nine Sons who knew their Souls to be the true Kings.

The Emperor's one other brother Bahubali, also endowed with the final and superior body of extraordinary sturdiness and strength *(vajra-ṛṣabhanārācasaṃhanana)*, hurled open defiance at the Emperor and challenged him to a fight. When the two armies came face to face with each other, the ministers on both sides deliberated that the war would unnecessarily result into massacre of innocent people and that it was quite useless to proceed with the war in an ordinary way. Neither Bharata nor Bahubali, both having the final and superior bodies, could be overwhelmed by any weapon and, therefore, let the two brothers fight out the issue by themselves in other ways. It was decided that they should settle their dispute by means of three kinds of contests, namely, eye-fight (constant staring at each other), water-fight, and wrestling. Bahubali won all the three contests but instead of throwing Bharata down on the ground in the last fight (wrestling), he lifted him up on his shoulder and then gently placed him on the ground, out of an affectionate regard for him. Humiliated and infuriated, Bharata called for his irresistible, all-powerful and divine *cakraratna*. Instead of harming Bahubali, it merely circled round him and came to rest in front of him. This had happened because such divine weapons lose their effectiveness when confronted with the master's close relations. While the assembled kings and courtiers were praising Bahubali on his extraordinary prowess, he himself was contemplating upon the folly of fighting with his own brother for the sake of pride and kingdom. He quickly realized that all sense objects although look attractive in the beginning, end up giving very painful results. He begged for Bharata's pardon, gave his kingdom to son Mahabali, and worshipping the Holy Feet of his Father, Lord Rishabha Deva, entered the order of homeless, naked monks. Bahubali performed the severest of austerities, standing motionless, and immersed in contemplation for a whole year. He attained Omniscience and finally complete release from the worldly sufferings, at Mount Kailasha.

Filled always with the spirit of world-flight Bharata ruled his kingdom with a strong sense of justice for many years, never abandoning himself to

sense-gratification. One day he discovered a white hair in his head and taking it to be the messenger and herald of old age, immediately decided to become a *Digambara Muni*. Because of the effect of his growing renunciation over the years, he destroyed his inimical karmas within an *antaramuhūrta* (less than forty-eight minutes) and attained Omniscience. He too attained to the Supreme Purity, *nirvāṇa,* at the end of his worldly life. I make obeisance humble at the Holy Feet of Lord Bahubali and Lord Bharata, both worthy Sons of Lord Rishabha Deva.

In the same spirit as shown by the ninety-nine brothers of Emperor Bharata, Surendra Upadhye (born 22 April, 1925, in Shedbal, Karnataka), at the young age of twenty, embarked on the virtuous path of Jaina asceticism by embracing the eleventh and the last stage in the householder's path called the *uddiṣṭa tyāga pratimā* and became a *kṣullaka* on 15 April, 1945, to be known henceforth as *Kṣullaka Shri* Parshvakirti *Varṇī*. He was inducted on to this pious course by *Parama Pūjya Ācārya* 108 *Shri* Mahavirkirti *ji Mahārāja* in Tamadaddi, Karnataka. A *kṣullaka* renounces all that the world calls its own and like a *Digambara Muni*, keeps only a small whisk of the softest peacock feathers with which to remove insects from the person and books without causing them injury, a small bowl for water, and a few books on religion. The *kṣullaka* wears a loincloth *(langoṭī)* and a wrapper cloth. As regards food, a *kṣullaka* eats only once a day in the morning hours. He sits down while eating and eats only what he gets from one household without asking or beckoning for food. While calling for food he only wishes the inmates *dharma-lābha* (may you obtain spiritual merit).

Kṣullaka Shri Parshvakirti *Varṇī* realized early that the soul, from the standpoint of its substance, is eternal, and only its form, in terms of the body or encasement that it is associated with, is subject to change. The ultimate destination of all *bhavya* souls (having potential for liberation) is the supreme and everlasting state of knowledge, faith, bliss and power. Who in his senses would opt for this short life as a human being to be withered away in just acquiring, and then indulging in, the objects of sense-pleasures? A man well-versed in the knowledge of the Scriptures is aware that the ultimate goal of liberation is far away in time and the

human life, although having an extremely small span of time, provides a great opportunity to mould the future course of the soul for an exceedingly long period of time. As an instance, the minimum life span in the heaven of *Saudharma Kalpa* is a little over one *palyopama* and the maximum lifetime is little over two *sāgaropamas*. The term *palyopama* is defined in detail in Jaina Scriptures; suffice it to say here that it is an exceedingly long period of time. And a *sāgaropama* is 10^{15} times a *palyopama*! Life-spans in hells too are very long; the maximum duration of life in the seven infernal regions is one, three, seven, ten, seventeen, twenty-two, and thirty-three *sāgaropamas*, respectively. The only way to rid the soul of its associated karmic filth and thus make it suitable for pious incarnations, like celestial life or birth in the regions of enjoyment *(bhogabhūmi)*, is by cheerfully accepting the observance of vows and leading a well-regulated life. It, therefore, makes great sense to lead a seemingly difficult life of observing vows and austerities during one's incarnation as a human being.

Not content with the observance of partial vows of a *kṣullaka*, and realizing the necessity of a more rigorous life of self-denial and austerities in his spiritual advancement, *Kṣullaka Shri* Parshvakirti *Varṇī* took to the arduous path of Jaina asceticism *(Muni dīkṣā)* on 25 July 1963, in Delhi, when he was christened *Muni* 108 Vidyanand*ji* by his guru *Parama Pūjya Ācāryaratna* 108 *Shri* Deshbhushan *ji Mahārāja*. He became a *'Digambara' Muni*, free from all vestiges of clothes. The only physical objects he kept with him were a feather-whisk *(picchī)*, implement of compassion, a water-pot *(kamaṇḍalu)*, implement of purity, and scriptural treatise *(śāstra)*, implement of knowledge. He now accepted pure food free from forty-six faults *(doṣa)*, thirty-two obstructions *(antarāya)*, and fourteen contaminations *(maladoṣa)*, as far as it was possible in the present era. He discarded not only all external encumbrances, but also as much of the internal encumbrances as he could. He exerted himself in the observance of perfect vows, complete renunciation, and full control of his mind, speech and body. And this he did most willingly and cheerfully as it was the only means of acquisition of that joyous feeling of self-elevation which is dear to the heart of every aspirant on the path to liberation. He

followed religiously the twenty-eight primary attributes of a *Digambara* ascetic comprising five supreme vows *(mahāvrata)*, five regulations *(samiti)*, five-fold control of the senses *(pañcendriya nirodha)*, six essential duties *(ṣaḍāvaśyaka)*, and seven rules or restrictions *(niyama)* which comprise not taking bath, sleeping on the ground, renouncing clothes, plucking hair on the head and face by hand, taking food only once in a day, not cleansing the teeth, and taking food in a steady, standing posture.

Muni 108 *Shri* Vidyanand *ji* adorned himself with nothing but the Three Jewels *(ratnatraya)* of right faith, right knowledge and right conduct. He engaged himself incessantly in the study of the true religion as per the Holy Scriptures. He considered study to be the sure means for control of the wanderings of the mind and senses. He became wholly acquainted with the conduct required of an ascetic and purified his daily routine accordingly. *Parama Pūjya Ācāryaratna* 108 *Shri* Deshbhushan *ji Mahārāja*, on 17 November, 1974, in Delhi, conferred the title of *Upādhyāya* (Preceptor) on him.

Upādhyāya 108 Vidyanand *ji* took further strides in his observances of faith, knowledge, conduct and austerities. He had unwavering faith that the pure Self was the only object belonging to the self and all other objects, including the karmic matter (*dravya* karma and *no*-karma) were alien. He reckoned that the pure Self had no delusion, and was distinct from attachment and aversion. He became free from all corrupting dispositions. He cheerfully undertook penances with due control of the senses. He carried out all these observances with full vigour and intensity, without concealing his true strength. He had all the essential attributes of an *Ācārya* (Chief Preceptor).

On 28 June 1987, in Delhi, the four-fold congregation of the Jainas, under the direction of *Parama Pūjya Ācāryaratna* 108 *Shri* Deshbhushan *ji Mahārāja*, conferred the title of *Ācārya* (Chief Preceptor) on him. Endowed with great wisdom and experience about the conditions of existence in the land, *Parama Pūjya Ācārya* 108 Vidyanand *ji Munirāja* became an ideal *Ācārya* to lead his congregation in all respects, including the prescription of proper penances in regard to transgressions by

disciples and followers.

By this time he had mastered the nature and causes of all karmas which result into merit and demerit. He fully assimilated the knowledge contained in *Ācārya* Kundkund's *Samayasāra*, his favourite Scripture. He undertook the task of guiding *bhavya jīvas*, ascetics and laymen, to the path to liberation. He has always been extremely keen in propagating, for the benefit of all, the teachings of Lord Jina.

We know that in every half cycle of cosmic age, the aeon of regeneration (*utsarpiṇī)* or of degeneration (*avasarpiṇī*), twenty-four *Tīrthaṅkaras* are born in this part of the universe (called the Bharata *kṣetra* of Jambudvīpa). Lord Mahavira, the twenty-fourth *Tīrthaṅkara*, graced this earth more than two and a half millenniums ago. In the absence of *Tīrthaṅkaras*, *Ācāryas* are the true light to guide us on the path that leads to true happiness here and hereafter and ultimately to liberation.

The *Munirāja* derives extreme happiness in observing both internal and external austerities. With the shield of fortitude as his protection, he lets his naked body endure, without any regret, the afflictions of extreme summer and winter. Reflecting always on the transient nature of life, like that of the evening cloud, he treads firmly on the path to liberation. Having long ago renounced his worldly family and home, and realizing that the world is a storehouse of sufferings, he derives extreme contentment in putting his feet forward on the path to liberation as shown by Lord Jina. Thinking always that there is no regime better than that expounded by Lord Jina, he dedicates himself firmly to the service of no one else but Lord Jina. With an unshakeable faith in the Teachings of Lord Jina, he incessantly meditates on the five great vows and the ten universal virtues. He has no attachments, external and internal, to sense pleasures, to karmas, or even to his own body. He has no aversions towards the objects of the environment. He has won over desires with contentment and restraint, negligence or inadvertence with study and meditation, and anger with composure and compassion. Having no conflict or disagreement with any living being, human or plants and animals, he showers his blessings on all like a mother blesses her child. He exerts with extreme care to save from injury the mobile as well as the immobile beings. He has fully grasped all realities including the soul and

the non-soul, and his eyes are bright with the light of knowledge. Just in order to maintain steadiness of his body he accepts food that is pure, simple and free from faults. After all, a steady body is essential to carrying out austerities, self-restraint and meditation. He does not seek good food nor does he relish delicacies that are considered to be agreeable to the palate. Although his body has weakened from following severe austerities, his determination to conform to the rigors of meditation has not dimmed a bit. Though physically weak, his body exhibits rare glow and piousness, just as gold gets to brightness and preciousness on being severely heated.

Having assimilated an ocean of profound knowledge that is found in the Holy Scriptures, he is today a living institution of learning. His discourses for the laymen and laywomen attract large number of Jaina as well as non-Jaina devotees, just as a magnet attracts pieces of iron irrespective of their shapes and sizes.

The *Munirāja* completes, on 25 July, 2013, fifty glorious years of his initiation *(dīkṣā)* as a *Digambara Muni*. We are truly fortunate that in our midst lives such a great *Ācārya*. His *darśana* only is capable of cutting the shackles of karmic bondages that have constrained us since long. I bow to him with extreme devotion.

Parama Pūjya Ācārya 108 Vidyanand *ji Munirāja;* your adoration has purified my speech, your contemplation has purified my mind, and making obeisance to you has purified my body. You have made me realize that, in the ultimate analysis, I need to attend only to my soul, and to no one else, in order to obtain bliss that appertains to me. I feel truly blessed.

I present to the worthy readers the English translation, with authentic explanatory notes, of the most sacred and profound treatise, *Dravyasaṃgraha,* by *Ācārya* Nemichandra *Siddhānta Cakravartī.*

April, 2013
Dehradun, India

Vijay K. Jain

ॐ

Ācārya Nemichandra's

Dravyasaṃgraha

आचार्य नेमिचन्द्र विरचित

द्रव्यसंग्रह

मंगलाचरण

जीवमजीवं दव्वं जिणवरवसहेण जेण णिद्दिट्ठं ।
देविंदविंदवंदं वंदे तं सव्वदा सिरसा ।। (1)

गाथा भावार्थ – मैं (आचार्य नेमिचन्द्र) जिनवरों में प्रधान तीर्थंकर भगवान्, जिन्होंने जीव और अजीव द्रव्यों का निरूपण किया एवं जो इन्द्रों के समूह से वंदित हैं, उनको सदा मस्तक झुका कर नमस्कार करता हूँ।

INVOCATION

1. I (*Ācārya* Nemichandra) make obeisance humble, always by bowing my head, to that supreme Lord Jina (Victor) who has expounded the reality of substances *(dravyas)* – souls *(jīva)* and non-souls *(ajīva)* – and who is worshipped by the congregation of the lords *(Indras)* of celestial beings *(devas)*.

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढगदि ॥ **(2)**

गाथा भावार्थ – जो उपयोगमय है, अमूर्त है, कर्ता है, निज शरीर के बराबर है, भोक्ता है, संसार में स्थित है, सिद्ध है और स्वभाव से ऊर्ध्वगमन करने वाला है, वह जीव है।

2. *Jīva* is characterized by consciousness *(cetanā)* that is concomitant with *upayoga* – perception *(darśana)* and knowledge *(jñāna),* is incorporeal *(amūrta)*, a causal agent *(kartā)*, coextensive with the body, enjoyer of the fruits of karmas *(bhoktā)*, having the world as its abode, emancipated *(Siddha)*, and of the nature of darting upwards.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

उपयोगो लक्षणम् ॥ **(2-8)**

Consciousness is the differentia (distinctive characteristic) of the soul.

Ācārya Pujyapada's *Sarvārthasiddhi*

That, which arises from both internal and external causes and concomitant with consciousness, is *upayoga* (active or attentive consciousness). By this the soul is distinguished from the body, although it is one with the body from the point of view of

bondage, just as gold and silver are distinct by their colour etc. though mixed together.

Jain, S.A., *Reality,* p. 55

According to Jaina metaphysics *jīva* or soul has the nature of consciousness or *cetanā*. When it is viewed in its pure state unlimited by extraneous conditions, it has its thought-characteristics fully and perfectly developed. This state of its existence represents the ideal of perfection or Siddhahood. But even in this ideal state, the nature of the self does not lose its complexity. Even in its infinite radiance, the soul does not lose its *dravya* nature or dynamic constitution. It is not distinct and separate from its own infinite qualities. It is this richness of content that marks the Jaina conception of perfection as against the nihilistic attitude of Vedanta which speaks of quality-less existence as the ultimate Reality.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, Introduction, p. lxix

Ācārya Kundkund's *Pañcāstikāya-Sāra*

भावा जीवादीया जीवगुणा चेदणा य उवओगो ।
सुरणरणारयतिरिया जीवस्स य पज्जया बहुगा ॥ **(16)**

Jīva and other Dravyas are real. The qualities of Jīva are consciousness and *upayoga* (perception and knowledge), which are manifold. The soul manifests in the following forms as Deva, as man, as a member of the Hell or as a plant or an animal.

Commentary – The term Upayoga is used to denote Darśana and Jñāna. Darśana is perception and Jñāna is knowledge.

Besides *upayoga* there is the quality of consciousness or thought or *cetanā*. Cetanā and Upayoga constitute the main qualities of Jīva. But according to Jaina thought, Jīva may be pure and perfect or impure and imperfect – Śuddha Jīva and Karma Jīva. Karma Jīva is not a distinct kind. It is the same Śuddha Jīva soiled by the Karma.

Cetanā or thought when associated with Śuddha Jīva would mean perfect thought to which there can be nothing opaque. Upayoga will also be Śuddha Darśana and Śuddha Jñāna – perfect perception and perfect knowledge. The whole of reality forms an object of perception to Śuddha Darśana and at the same time the whole of reality is known to Śuddha Jñāna. Śuddha Cetanā and Śuddha Upayoga, consciousness, perception and understanding of perfect and pure, constitute the Svabhāva Guṇa – the intrinsic qualities of Jīva. These Svabhāva Guṇas are potentially present in all Jīvas and explicitly manifest in Siddha Jīva or the Realised Self.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 12.

Verses 27 and 28 of *Ācārya* Kundkund's *Pañcāstikāya-Sāra,* together, are similar to the verse, under discussion, of *Dravyasaṃgraha*:

जीवोत्ति हवदि चेदा उपओगविसेसिदो पहू कत्ता ।
भोत्ता य देहमत्तो ण हि मुत्तो कम्मसंजुत्तो ॥ **(27)**

The soul has consciousness, is characterized by *upayoga* (knowledge and perception), is potent, causal agent (performs actions), enjoyer (of the fruits of karmas), conditioned by the body, incorporeal, and ordinarily attached to karmas.

The characteristic of the *jīva* that it darts upwards is

mentioned in the next verse:

कम्ममलविप्पमुक्को उड्ढं लोगस्स अंतमधिगंता ।
सो सव्वणाणदरिसी लहदि सुहमणिंदियमणंतं ।। (28)

The soul, free from the defect of karmas darts to the summit of the universe, has infinite knowledge and perception, and dwells there in infinite bliss.

तिक्काले चदुपाणा इंदियबलमाउ आणपाणो य ।
ववहारा सो जीवो णिच्छयणयदो दु चेदणा जस्स ॥ (3)

गाथा भावार्थ – व्यवहारनय से तीन काल में इन्द्रिय, बल, आयु और प्राणापान (उच्छ्वास-निःश्वास) इन चारों प्राणों को जो धारण करता है वह जीव है और निश्चयनय से जिसके चेतना है वह जीव है।

3. From the empirical or phenomenal point of view *(vyavahāra naya)*, that which is living at present, will continue to live in the future, and was living in the past, through its four principles of organism [*prāṇas* – strength *(bala prāṇa)*, senses *(indriya prāṇa)*, duration of age *(āyuḥ prāṇa)*, and respiration *(ucchvāsa-niḥśvāsa prāṇa)*], is the *jīva*. From the transcendental or noumenal point of view *(niścaya naya)*, that which has consciousness is the *jīva*.

Explanatory Notes

Ācārya Kundkund's *Pañcāstikāya-Sāra*

पाणेहिं चदुहिं जीवदि जीवस्सदि जो हु जीविदो पुव्वं ।
सो जीवो पाणा पुण बलमिंदियमाउ उस्सासो ॥ (30)

Whatever thing manifesting through four Prāṇas (or principles of organism) is living at present, will continue to live in the future, and was living in the past, that same is Jīva. Again the Prāṇas are Bala, or strength, Indriya or the senses, Āyuḥ or the age and Ucchvāsa or respiration.

Commentary – A living organism must have these four Prāṇas or life principles. You cannot think of a living being

devoid of these characteristics. Hence the author, trying to describe the nature of life as we know it, enumerates the four fundamental characteristics of organic life. These are:

1. Balaprāṇa or strength which consists of:
   - (a) Manobala or strength of mind.
   - (b) Vāgbala or strength of speech.
   - (c) Kāyabala or strength of body.
2. Indriya-prāṇas are the senses:
   - (a) Sparśa or contact sense through skin.
   - (b) Rasa or taste through tongue.
   - (c) Ghrāṇa or smell through nose.
   - (d) Śabda or sound through ears.
   - (e) Cakṣu or vision through eyes.

   Thus the Indriyas are five.
3. Āyuḥ Prāṇa which is the duration or age of life and it is one.
4. Ucchvāsa or respiration is one.

Thus the four Prāṇas become ten Prāṇas when details are taken into consideration. These Prāṇas need not all of them with all the details be present together in an organism, i.e., there may be an organism which has not all the five Indriyas. But there must be the four main characteristics. These Prāṇas are generated by the respective Karmas. The number and quality of the Prāṇas will be determined by the Karmic differences. These are considered to be the characteristics of soul, only from Vyavahārika point. The particular Vyavahāra point adopted here is called by the Jaina Philosopher, *anupacarita-asadbhūta-vyavahāranaya* i.e., non-conventional and relative aspect of attending to the unessential nature of a thing, i.e., these characteristics do not belong to Ātmā according to the principle of absolute reality or Śuddha Niścayanaya.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 22-23

उवओगो दुवियप्पो दंसणणाणं च दंसणं चदुधा ।
चक्खु अचक्खू ओही दंसणमध केवलं णेयं ॥ **(4)**

गाथा भावार्थ – दर्शनोपयोग और ज्ञानोपयोग इन भेदों से उपयोग दो प्रकार का है। उनमें चक्षुदर्शन, अचक्षुदर्शन, अवधिदर्शन और केवलदर्शन इन भेदों से दर्शनोपयोग चार प्रकार का जानना चाहिए।

4. *Upayoga* is of two kinds – perception *(darśana)*, and knowledge *(jñāna)*. Perception *(darśana)* is of four kinds – (1) ocular perception *(cakṣu)*, (2) non-ocular intuition *(acakṣu)*, (3) clairvoyant perception *(avadhi)*, and (4) perfect, infinite perception *(kevala)*.

EXPLANATORY NOTES

Ācārya Kundkund's *Pañcāstikāya-Sāra*

उवओगो खलु दुविहो णाणेण य दंसणेण संजुत्तो ।
जीवस्स सव्वकालं अणण्णभूदं वियाणीहि ॥ **(40)**

Upayoga, the instrument or means of knowledge, is twofold – Jñāna or understanding and Darśana or perception. It is inseparable from and always present in Jīva. So do thou learn its nature.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 28.

Ācārya Kundkund's *Pañcāstikāya-Sāra*

दंसणमवि चक्खुजुदं अचक्खुजुदमवि य ओहिणा सहियं ।
अणिधणमणंतविसयं केवलियं चावि पण्णत्तं ॥ **(42)**

Perception or Darśana is of four kinds. Perception through visual sensations, perception through non-visual senses, again that through the faculty of Avadhi, or clairvoyance, and lastly through Kevala or infinite perception, which is unlimited and apprehends all reality.

Commentary – Darśana or perception implies merely the awareness that a thing exists. It corresponds to knowledge by acquaintance. Understanding the reality thus apprehended is Jñāna. In a rough way, Darśana and Jñāna may be said to correspond to the sensibility and understanding of Kant's system. Thus understanding and perception apprehend things gradually one after the other. But in the case of Kevalis the two faculties are co-extensive with the complete reality. The whole existence is perceived and understood at the same time, and as there is no reality beyond such faculty, it is not necessary for such a person to attend to things one after the other.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 40.

णाणं अट्ठवियप्पं मदिसुदिओही अणाणणाणाणि ।
मणपज्जवकेवलमवि पच्चक्खपरोक्खभेयं च ॥ **(5)**

गाथा भावार्थ – कुमतिज्ञान, कुश्रुतज्ञान, कुअवधिज्ञान, मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मन:पर्ययज्ञान और केवलज्ञान, ऐसे आठ प्रकार का ज्ञानोपयोग है। इनमें कुअवधि, अवधि, मन:पर्यय तथा केवल ये चार प्रत्यक्ष हैं, और शेष चार परोक्ष हैं।

5. Knowledge *(jñāna)* is of eight kinds (1) sensory knowledge *(matijñāna)*, (2) scriptural knowledge *(śrutajñāna)*, (3) clairvoyance *(avadhijñāna)*, (4 - 6) these three, sensory knowledge, scriptural knowledge, and clairvoyance, may also be erroneous knowledge *(kumati, kuśruti,* and *vibhaṅga avadhi)* when these coexist in the soul with wrong belief, (7) telepathy *(manaḥparyaya jñāna)*, and (8) omniscience *(kevalajñāna)*. Knowledge consciousness can also be divided into direct *(pratyakṣa)* and indirect *(parokṣa)* knowledge.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

मतिश्रुतावधिमन:पर्ययकेवलानि ज्ञानम् ॥ **(1-9)**

Knowledge is of five kinds – sensory knowledge, scriptural knowledge, clairvoyance, telepathy, and omniscience.

Ācārya Pujyapada's *Sarvārthasiddhi*

...That which knows its objects[1] through the senses and the

[1] *i.e.*, objects fit to be known or cognized.

mind, or that through which the objects are known, or knowing alone is sensory knowledge. Owing to the destruction-cum-subsidence of karmas which cover it, that which hears, or that through which the ascertained objects are heard, or hearing alone is scriptural knowledge. These two are mentioned side by side, as these are governed by the relation of cause and effect. This is mentioned later, 'Scriptural knowledge is preceded by sensory'. The next kind is called *avadhi* (clairvoyance) as it ascertains matter in downward range or knows objects within limits. The object located in the thought of another is called *mana* (mind) due to association with the mind. Ascertaining it is telepathy. Now is it not sensory knowledge? No. *Mana* (mind) is merely relative. That which is displayed by destruction-cum-subsidence alone is merely spoken of with reference to one's own and another's mind. For instance we say, 'Look at the moon in the sky'. Here the sky is intended merely as the background. That for the sake of which the seekers pursue the path by external and internal austerities is pure knowledge. Or it means without the help of anything else.

This is mentioned last as it is attained at the end. Telepathy is mentioned close to it because of its proximity to it. How is there proximity? Self-restraint is the cause of both. Clairvoyance is removed. How? It is far removed from omniscience. Indirect knowledge is mentioned before direct knowledge, as it is easily intelligible. These are heard by, familiar to and experienced by all beings, for these are mostly attained by them. Thus these are the five kinds of knowledge.

Jain, S.A., *Reality*, p. 16-17.

Ācārya Umasvami's *Tattvārthasūtra*

मतिश्रुतावधयो विपर्ययश्च ।। **(1-31)**

Sensory knowledge, scriptural knowledge and clairvoyance may also be erroneous knowledge.

Ācārya Pujyapada's *Sarvārthasiddhi*

Viparyaya means false. How is it? It is because this is the section of right knowledge. *Ca* means also, that is wrong as well as right. Why are these wrong? These are wrong because these coexist in the soul with wrong belief. It is similar to the milk kept in a bitter gourd. Now the taste of the milk becomes different on account of the defect of the receptacle in which it is kept. But there is no error in the ascertainment of objects by wrong sensory knowledge etc.

For instance, just as the person of right faith perceives form, colour and so on, so also does the person of wrong faith. Just as the person of right faith ascertains form, colour etc. through scriptural knowledge and represents these accordingly, so also does the person of wrong attitude through wrong scriptural knowledge. And just as the man of right attitude ascertains matter through clairvoyance, so also does the man of wrong attitude through erroneous clairvoyance.

Jain, S.A., *Reality,* p. 39-40.

Ācārya Umasvami's *Tattvārthasūtra*

आद्ये परोक्षम् ॥ **(1-11)**

The first two (kinds of knowledge) are indirect (knowledge).

Ācārya Pujyapada's *Sarvārthasiddhi*

Sensory knowledge is the first from the real point of view. Being next to it, scriptural knowledge is also considered the first figuratively. By the use of the dual number, the secondary

one is also taken. The first and the first are the first two, namely sensory knowledge and scriptural knowledge. These two are indirect *pramāṇas* or knowledge. How are these indirect? These are dependent on others. This is mentioned later. "Sensory knowledge is acquired through the senses and the mind, scriptural knowledge through the mind."

On the destruction-cum-subsidence of the concerned karmas, sensory knowledge and scriptural knowledge arise in the soul through the senses and the mind in the presence of light, teaching, etc. Hence these are called indirect. And comparison, verbal testimony, etc. are included under these alone.

The remaining three constitute direct knowledge.

Jain, S.A., *Reality*, p. 19.

Ācārya Umasvami's *Tattvārthasūtra*

प्रत्यक्षमन्यत् ॥ **(1-12)**

The remaining three constitute direct (knowledge).

Ācārya Pujyapada's *Sarvārthasiddhi*

...Now it is contended that knowledge resulting from the operations of the senses is direct and that arising without the functioning of the senses is indirect. These definitions which are not open to disagreement must be accepted. But it is improper to say so. For, if such a view is accepted, the authentic person would cease to be omniscient. If knowledge arising through the senses be considered direct, then there can be no direct knowledge in the case of the authentic person. For he does not attain knowledge through the senses. If he also is considered to derive knowledge only through the senses, he would not be omniscient. If it is contended that he derives

direct knowledge through the mind, that knowledge is certainly not omniscience, as it is derived through the application of the mind[1]. And it cannot be said that omniscience is established by scripture, for scripture presupposes the omniscient...

Jain, S.A., *Reality,* p. 19-20.

Direct *(pratyakṣa)* and Indirect *(parokṣa)* Knowledge

The basic principle of knowing process of the *Jīva* or the *Ātmā*, and the variations in the knowing process of a particular *Jīva* are due to associated conditions. An ordinary living being has access to the environmental objects through sense-perception. Sense perception is through the medium of sense-organs of the body. Since they are parts of the body, physical and physiological, the sensory-organs are distinctly material in nature and thus distinct from the nature of *Jīva* or the *Ātmā*. Sense-perception therefore according to Jaina epistemology is the knowledge which the *Ātman* acquires of the environment through the intermediary of material sense organs. Since it is through the intermediary of physiological organs of sense, perceptual knowledge cannot be considered to be immediate access of the soul to the environment-objects. Hence sense-perception becomes mediate and not immediate. Direct contact of *Jīva* with the object is what is called *pratyakṣa* by the Jaina thinkers. Since the sense-perception is conditioned by physical sense-organs, it is not immediate. Sense-perception becomes *parokṣa*, mediate knowledge, according to Jaina epistemology. In this respect the terms *pratyakṣa* and *parokṣa* are completely reversed in Jaina epistemology. What is directly in contact with the soul is *pratyakṣa* and what the soul acquires

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[1] The attention of the mind to several objects simultaneously is impossible.

through the intermediary agent is *parokṣa*. Hence the sense-perception is a *parokṣa* knowledge and not *pratyakṣa* as described by the other Indian systems. But Jaina epistemology recognizes two kinds of supersensory knowledge, (1) awareness of objects in distant places and times, and (2) contact with thought present in other individual beings. The former is called *Avadhijñāna* which may be translated as clairvoyant knowledge, and the latter is called *Manaḥparyayajñāna* which means telepathy in the language of modern psychology. These two features of supersensory knowledge, *Avadhi* and *Manaḥparyayajñāna*, clairvoyance and telepathy, are recognized to be knowledge of immediate type or *pratyakṣa*, since they do not depend upon any intermediary of sensory-organs. Of course, the real *pratyakṣa* knowledge is the supreme knowledge of *Paramātmā* when he gets rid of karmic bondage and when he attains *Kevalajñāna* – the knowledge par excellence. This knowledge is infinite and unlimited by spatial and temporal conditions.

Chakravarti, A. (Prof.),
Ācārya Kundakunda's Samayasāra, Introduction, p. 152-153.

अट्ठचदुणाणदंसण सामण्णं जीवलक्खणं भणिदं ।
ववहारा सुद्धणया सुद्धं पुण दंसणं णाणं ॥ **(6)**

गाथा भावार्थ – व्यवहारनय से आठ प्रकार के ज्ञान और चार प्रकार के दर्शन का जो धारक है, यह जीव का सामान्य लक्षण है। और शुद्ध निश्चयनय से जो शुद्ध ज्ञान व दर्शन है वह जीव का लक्षण कहा गया है।

6. From the empirical point of view *(vyavahāra naya)*, eight kinds of knowledge and four kinds of perception are generally said to be the possessions of the soul. And from the pure transcendental point of view *(śuddha niścaya naya)*, soul's distinctive characteristic is pure knowledge and perception.

Explanatory Notes

Ācārya Umasvami's *Tattvārthasūtra*

गुणपर्ययवत् द्रव्यम् ॥ **(5-38)**

That which has qualities and modes is a substance.

Ācārya Pujyapada's *Sarvārthasiddhi*

...What are qualities and what are modes? Those characteristics which are always associated with a substance are qualities. Those which are not always associated with a substance are modes. A substance possesses both. "That which makes distinction between one substance and another is called a quality, and modification of a substance is called a mode. A

substance is associated with these two. Further it is of inseparable connection and permanent."

That, which distinguishes one substance from all others, is its distinctive quality. Only the presence of this quality makes it a substance. If such distinguishing characteristics were not present, it would lead to intermixture or confusion of substances. For instance, souls are distinguished from matter by the presence of qualities such as knowledge. Matter is distinguished from souls by the presence of form (colour) etc. Without such distinguishing characteristics, there can be no distinction between souls and matter. Therefore, from the general point of view, knowledge etc. are the qualities always associated with the soul, and form etc. are always associated with matter. Their modifications, which are separable from particular point of view, are modes.

Jain, S.A., *Reality,* p. 162.

The soul is an indivisible whole

For practical purposes, we speak of the attributes of the soul, its right-belief, knowledge and conduct. But it is an indivisible unity. All attributes are implicit in its nature and merely manifest themselves in different aspects of the activity. Every individual substance is an inter-mixed, one inseparable group of an infinity of all-pervading attributes. The Soul is also such a group of infinite attributes, of which the most important are the sacred trinity of right-belief, right-knowledge and right-conduct. He who realizes this, does not lose himself in distinctions, but becomes absorbed in his own self and enjoys the nectar of his own eternal essence. For the not-knowing pupil, the wise teacher *(Ācārya)* selects some of the special qualities, and describes the substance by them, so that the pupil may properly understand that substance as distinct from others.

Thus it is possible only for this practical purpose to make division of its qualities. The substance is really an indivisible whole, and can be known truly only by the realization of its entire wholeness.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya*, p. 7.

वण्ण रस पंच गंधा दो फासा अट्ठ णिच्छया जीवे ।
णो संति अमुत्ति तदो ववहारा मुत्ति बंधादो ॥ **(7)**

गाथा भावार्थ – निश्चयनय से जीव में पाँच वर्ण, पाँच रस, दो गंध, और आठ स्पर्श नहीं हैं, इसलिए जीव अमूर्तिक है। और व्यवहारनय से कर्मबन्ध की अपेक्षा से जीव मूर्तिक है।

7. As per the transcendental point of view *(niścaya naya)*, the soul is devoid of five colours, five kinds of taste, two kinds of smell, and eight kinds of touch and, therefore, it is incorporeal. When it is sullied with the karmic dirt, only then, from the empirical point of view *(vyavahāra naya)*, the soul is said to be having corporeal form.

EXPLANATORY NOTES

Ācārya Kundkund's *Samayasāra*

ववहारणओ भासदि जीवो देहो य हवदि खलु ऍक्को ।
ण दु णिच्छयस्स जीवो देहो य कदावि ऍक्कट्ठो ॥ **(1-27-27)**

The empirical point of view *(vyavahāra naya)* indeed holds that the soul and the body are the same, however, from the transcendental point of view *(niścaya naya)* the soul and the body are never the same (as they are made up of different substances).

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 16.

Ācārya Kundkund's *Samayasāra*

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसद्दं ।
जाण अलिंगग्गहणं जीवमणिद्दिट्ठसंठाणं ।। **(2-11-49)**

The pure soul should be known as without taste, colour and smell, beyond perception though the senses, characterized by consciousness, without sound, cannot be apprehended through a symbol or a sense organ, and whose form or shape cannot be portrayed.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 27.

This Gatha distinguishes the soul from matter, which has necessarily colour, smell, tatse, touch and a material shape. Material molecules can be visible and known by their figures. The soul on the other hand is the immaterial conscious substance and can only be realized by itself in self-absorption. It is no doubt with some form which in reality has power to pervade throughout the whole universe but owing to the operation of body sub-class of body-making Karma, it contracts and expands according to the particular body occupied by it in its mundane condition. Thus it is said to be equal in size to the body which it occupies, but in the liberated condition it retains only a little less than the outline of its last body, because the body-making Karma being destroyed contraction and expansion of the soul are no longer possible.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya*, p. 32.

Ācārya Pujyapada's *Sarvārthasiddhi*

Since the soul is non-material, how are the dispositions of subsidence etc. applicable to the non-material soul? These dispositions have reference to bondage of karmas. How can

there be bondage of karmic matter with the incorporeal soul? It is possible because of the manifold nature of the soul. The soul is non-material in a non-absolutistic sense only. It is not true that the soul is only non-material. From the point of view of the modes in bondage, owing to the influence of karmas, the soul is corporeal in the embodied state. From the point of view of its pure nature the soul is incorporeal. Again it is contended that, if the soul becomes one with body because of the influence of karma, then it cannot be considered separate from the body. But it is not so. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics. It has been said so in the scripture. "From the point of view of bondage, the soul is one with the body. Still it is different from the body because of its distinguishing characteristics. Hence the incorporeal nature of the soul is predicated in a non-absolutistic or relativistic sense only. From one point of view it is incorporeal. But from another point of view it is not incorporeal."

Jain, S.A., *Reality,* p. 54-55.

पोंग्गलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो ।
चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥ **(8)**

गाथा भावार्थ – आत्मा व्यवहारनय से पुद्गल कर्म (ज्ञानावरणादि कर्मों) का कर्ता है, (अशुद्ध) निश्चयनय से चेतन कर्म (रागादि) का कर्ता है और शुद्धनिश्चयनय से शुद्ध भावों का कर्ता है।

8. From the empirical point of view *(vyavahāra naya)*, the soul is said to be the producer of karmic matter (like knowledge-obscuring karma); from the impure transcendental point of view *(aśuddha niścaya naya)*, the soul is responsible for its psychic dispositions (like attachment and aversion); but from the pure transcendental point of view *(śuddha niścaya naya)*, the soul is consciousness – pure perception and knowledge.

Explanatory Notes

The empirical point of view *(vyavahāra naya)* and the transcendental point of view *(niścaya naya)*

To start with there are two main aspects of *Nayas*: *Niścaya* and *Vyavahāra*. The former represents the true and complete point of view. There is no distinction between the *dravya* and its *guṇas*. The self is looked at as a whole with all the wealth of its attributes. The latter represents the partial point of view. The complex nature of the self is analysed into its diverse qualities, and our attention may be directed to any particular attribute with which the self may be identified at the moment. Further the former *Niścaya Naya* is divided into *Śuddha Niścaya Naya*

and *Aśuddha Niścaya Naya*. *Śuddha Niścaya Naya* holds the self in its pure and unconditioned *nirupādhi* state.

Disentangled from all its material environment and limitation the self radiates in its pristine glory through all its wealth of infinite qualities. This aspect where the self is in its qualities and its qualities are pure and unalloyed expression of the nature of this self is the topic of *Śuddha Niścaya Naya*. The second, *Aśuddha Niścaya Naya*, contemplates the self as caught in the meshes of the material environment, the *sopādhi* state. The presence of *upādhi* makes it impure or *aśuddha*. Its intrinsic glory is dimmed but still it is viewed as a whole with its complete nature as expressed in its attributes though somewhat warped by alien influences. This is the self according to the *Aśuddha Niścaya Naya*.

Similarly, the *Vyavahāra* point of view is divided into two main heads: *Sadbhūta Vyavahāra* and *Asadbhūta Vyavahāra*. The term *sadbhūta* implies the intrinsic nature of the thing. Here the question is not about the purity or impurity of the thing. The term *Vyavahāra* as already explained implies the analysis and differentiation of attributes from the underlying *dravya*. *Jñāna* or thought is certainly an attribute of the self. To speak of *jñāna* as identical with self is to adopt *Sadbhūta Vyavahāra Naya*. The term *asadbhūta* implies the importation of alien qualities into the self. Some of the organic instincts and emotions are distinctly due to the physical constitution. Nevertheless such instincts and emotions are associated with the self from the point of view of *Asadbhūta Vyavahāra Naya*. Similarly the karmic constituents which are intrinsically physical may be said to belong to the self and modify its manifestations.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, Introduction, p. lxx-lxxi.

Ācārya Kundkund's *Samayasāra*

जो पस्सदि अप्पाणं अबद्धपुट्ठं अणण्णयं णियदं ।
अविसेसमसंजुत्तं तं सुद्धणयं वियाणाहि ॥ **(1-14-14)**

The point of view which sees the soul as 1) free from bondage, 2) untouched by others, 3) distinct, 4) steady, 5) inseparable from its attributes of knowledge, faith etc., and 6) free from union with any other substance, is the pure point of view *(śuddha naya)*.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 11.

The soul is consciousness *(cetanā)* or *upayoga* – perception and knowledge

Citta or *cetanā* as a characteristic of the soul is important in Indian philosophy. In the *Dravyasaṃgraha, jīva* is described as possessing *cetanā* from the noumenal point of view. *Cetanā* is a sort of inclination which arises from *upayoga*. This inclination branches in two directions – *jñāna* and *darśana*. *Darśana* may be said to be undifferentiated knowledge. *Jñāna* is the cognition defined. The *jīva* has infinite *jñāna* and *darśana*. But certain classes of Karman, like *jñānāvaraṇīya* and *darśanāvaraṇīya* tend to obscure and confuse the essential nature of the *jīva*. From the phenomenal point of view, *darśana* and *jñāna* tend to manifest themselves in eight kinds of *jñāna* and four kinds of *darśana*.

The possession of *upayoga* raises the question whether the *jīva* possesses *upayoga* and is yet different from it, or whether it is identical with it…

…Jainism asserts that only from the phenomenal point of view they are separable. In *Pañcāstikāya-sāra* we read, "Only in common parlance do we distinguish *darśana* and *jñāna*. But

in reality there is no separation." The soul is inseparable from *upayoga*.

Kalghatgi, T.G., *Jaina View of Life*, p. 52.

Cetanā is the 'light of consciousness'

Cetanā as a fundamental quality of the soul is pure consciousness, a kind of flame without smoke. This consciousness is eternal, although it gets manifested in the source of the evolutionary process of life in the empirical sense. This empirical consciousness arises from the contact of the sense organs with the objects. *Cetanā* in its pure form gets embodied with the Ātman and comes into contact with the empirical life, with the sense organs and objects. It manifests itself in the form of *jñāna* and *darśana*. Jñāna and Darśana are, therefore, aspects of *cetanā* and *cetanā* is the springboard from which they arise. It is like the flood of light in which objects are illuminated. It is the psychic background and the psychic halo of cognition in its two aspects, *jñāna* and *darśana*. *Cetanā*, therefore, is the light of consciousness that the soul possesses and through this light the cognition of objects arises.

Kalghatgi, T.G., *Jaina View of Life,* p. 75-76.

The Self _(jīva)_ and the Non-self _(ajīva)_

From the point of view of Ontology Jaina thinkers make the self *(Jīva)* and the non-self *(Ajīva)* as two absolutely different substances. The former is conscious, incorporeal and immaterial, while the latter is unconscious, corporeal and material. Every embodied self *(Saṃsārī Jīva)* has a soul and a body. It has a gross body and a subtle body composed of infra-sensible particles of matter (karma), called *kārmaṇa śarīra*. Both gross

body, and subtle body change. When the self achieves perfection *(siddhi)*, it transcends both. In discussing the relation between the states of the self and the states of the karma-matter, the Jaina makes a distinction between a substantial cause *(upādāna kartā)* and an external cause *(nimitta kartā)*. Mental states are the modifications of the self, and organic states are the modifications of matter. The self is the substantial cause of psychical states, and matter is the substantial cause of organic states. And yet psychical states and organic states are external causes of each other. One psychical state is produced by an immediately preceding psychical state, and determined externally by an organic state. In like manner, one organic state is determined by immediately preceding organic state and yet conditioned externally by a psychic state.

Jhaveri, B.J., *Consideration of Self in Jaina Philosophy,* published in *Mahavira and His Teachings,* p. 235-236.

ववहारा सुहदुक्खं पुग्गलकम्मप्फलं पभुंजेदि ।
आदा णिच्छयणयदो चेदणभावं खु आदस्स ॥ **(9)**

गाथा भावार्थ – आत्मा व्यवहारनय से सुख–दु:ख रूप पुद्‌गल कर्मों के फल को भोगता है और निश्चयनय से आत्मा चेतन स्वभाव (शुद्ध ज्ञान व दर्शन) को भोगता है।

9. From the empirical point of view *(vyavahāra naya)*, the soul is said to be the enjoyer of the fruits of karmas in the form of pleasure and pain, but from the transcendental point of view *(niścaya naya)*, the soul experiences only consciousness *(cetanā),* concomitant with perception *(darśana)* and knowledge *(jñāna)*.

Explanatory Notes

Ācārya Kundkund's *Samayasāra*

जह सिप्पिओ दु चेंट्ठं कुव्वदि हवदि य तहा अणण्णो सो ।
तह जीवो वि य कम्मं कुव्वदि हवदि य अणण्णो सो ॥
(10-47-354)

जह चेंट्ठं कुव्वंतो दु सिप्पिओ णिच्चदुक्खिदो होदि ।
तत्तो सिया अणण्णो तह चेंट्ठंतो दुही जीवो ॥ **(10-48-355)**

Just as an artisan (a goldsmith, for example) makes his mind up to undertake the task (of making earrings etc.), gets engrossed and becomes one with the task, similarly, the Self

also gets engrossed and becomes one with his psychic dispositions like attachment.

Just as an artisan (a goldsmith, for example), while performing the task, suffers all the time and becomes one with that suffering, similarly, the Self, kindled by pleasure and pain due to his psychic dispositions, suffers all the time and becomes one with that suffering.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 167-168.

Ācārya Kundkund's *Samayasāra*

अण्णाणी कम्मफलं पयडिसहावट्ठिदो दु वेदेदि ।
णाणी पुण कम्मफलं जाणदि उदिदं ण वेदेदि ॥ (10-9-316)

The ignorant, engrossed in the nature of various species of karmas, enjoys the fruits of karmas (in the form of pleasure and pain), and the knowledgeable is aware of the fruits of karmas but does not enjoy them.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 151.

A wise person suffering from disease knows it to be due to some outward cause of his carelessness and inward cause of his pain-feeling Karma. He calmly uses medicine for it and tries to be cured, and feels no worry. Similarly a right knower calmly bears the effects of Karmas and is not affected by them.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya*, p. 178-179.

Ācārya Kundkund's *Samayasāra*

वेदंतो कम्मफलं अप्पाणं जो दु कुणदि कम्मफलं ।
सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ (10-80-387)

वेदंतो कम्मफलं मये कदं जो दु मुणदि कम्मफलं ।
सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ **(10-81-388)**

वेदंतो कम्मफलं सुहिदो दुहिदो य हवदि जो चेदा।
सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं॥ **(10-82-389)**

Experiencing the fruits of karmas, the Self who identifies himself with those fruits of karmas, bonds himself again with the seeds of misery in the form of eight kinds of karmas.

Experiencing the fruits of karmas, the Self who believes that he is the creator of those fruits of karmas, bonds himself again with the seeds of misery in the form of eight kinds of karmas.

Experiencing the fruits of karmas, the Self who gets happy or miserable with those fruits of karmas, bonds himself again with the seeds of misery in the form of eight kinds of karmas.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 183-184.

The consciousness that, 'I am other than *jñāna* or pure knowledge' is *ajñāna* or nescient consciousness. That is of two kinds, *karma-cetanā* or *karma-phala-cetanā*. The feeling that, 'I produce all these things other than *jñāna'* is *karma-cetanā*. The consciousness that, 'I enjoy the fruits of all things other than *jñāna'* is *karma-phala-cetanā.* These two constitute the seed for *saṃsāra*, because they form really the cause of the eight kinds of karmas which form the causal condition of *saṃsāra*. Therefore the person who wants to attain *mokṣa* must destroy these two forms of *ajñāna-cetanā,* nescient consciousness. In order to achieve this end, he must renounce all karma or action and also renounce all *karma-phala* or the fruits of his action.

Chakravarti, A. (Prof.), *Ācārya Kundakunda's Samayasāra*, p. 458.

अणुगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा ।
असमुहदो ववहारा णिच्छयणयदो असंखदेसो वा ॥ (10)

गाथा भावार्थ – व्यवहारनय से समुद्घात अवस्था के अतिरिक्त यह जीव संकोच तथा विस्तार से छोटे और बड़े शरीर के प्रमाण रहता है, और निश्चयनय से जीव असंख्यात–प्रदेशी है।

10. From the empirical point of view *(vyavahāra naya)*, the soul, in states other than that of *samudghāta*, due to its capacity of expansion and contraction, is co-extensive with the physical body that it inhabits, but from the transcendental point of view *(niścaya naya)*, the soul has innumerable space-points.

Explanatory Notes

Ācārya Umasvami's *Tattvārthasūtra*

प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ॥ (5-16)

(It is possible) by the contraction and expansion of the space-points (of a soul) as in the case of the light of a lamp.

Ācārya Pujyapada's *Sarvārthasiddhi*

The soul which is non-material somehow assumes material form on account of beginningless bondage. And it dwells in small or big bodies on account of its karmic body by contraction and expansion as the light of the lamp. Therefore, the soul can dwell in one, two, etc. of the innumerable parts of the universe. The light of a lamp lit in an open space extends far and wide. But it extends only to the limit of a dish or a room in which the lamp is placed.

Jain, S.A., *Reality,* p. 141.

Samudghāta – expansion of the spatial units of the soul

Samudghāta has been thus defined: "Samudghāta is the exit of Jīva from the body to another form, without leaving the original body altogether." Seven kinds of Samudghāta are recognized in Jaina philosophy, viz., Vedanā, Kaṣāya, Vikriyā, Maraṇāntika, Teja, Āhāra, and Kevalī. When the Ātmā goes out of its restraining body particles through excessive pain, without leaving the original body, we have an illustration of Vedanā-samudghāta. When, at the rise of excessive anger etc., the Ātmā goes out of its material confines without leaving the body to injure others, we have Kaṣāya-samudghāta. The expansion of the Ātmā from its Pradeśas, without leaving the body, owing to some perturbation due to lust etc., is called Vikriyā-samudghāta. The exit of Ātmā, without leaving the original body, to that Pradeśa where it has fixed its residence, at the time of death of a being, is Maraṇāntika-samudghāta. Teja-samudghāta are of two sorts – Śubha and Aśubha. It is said that when a great sage perceives some cause of harm to his mind, he becomes angry, and at that time a red figure, twelve yojanas in length and nine yojanas broad, pointed at the top and broad at the bottom, issues forth from the left shoulder of the sage and, after destroying the cause of evil consumes itself with the sage. This is Aśubha-samudghāta. There is a Jaina story that such a figure issued forth from the body of the sage Dvīpāyana and, destroying Dwārikā, destroyed itself with the sage. The exit of white form, having an extent similar to that mentioned in Aśubha-samudghāta, from the right shoulder of a sage who becomes full of commiseration at some calamity of the people, like a famine or an epidemic, is known as Śubha-samudghāta. This, after destroying the calamity, enters its own place. The exit of a white figure, one cubit in length, from the head of a sage, to resolve a doubt by seeing some Kevalī

(possessed of infinite knowledge) is known as Āhāra-samudghāta. In a certain stage, a Kevalī's form expands and fills up the whole universe, without leaving the original body. This is called Kevalī-samudghāta.

Ghoshal, Sarat Chandra, *Dravya-Saṃgraha,* p. 21-22

Kevalī-samudghāta is expansion of the spatial units of the omniscient soul from his body without wholly discarding the body, for the purpose of levelling down the duration of the other three non-destructive karmas to that of the age-karma, by filling up the entire universe and contracting back to the size of the body in eight instants, just prior to attaining liberation.

Jain, S.A., *Reality,* p. 102

Ācārya Kundkund's *Pañcāstikāya-Sāra*

जह पउमरायरयणं खित्तं खीरे पभासयदि खीरं ।
तह देही देहत्थो सदेहमत्तं पभासयदि ।। **(33)**

Just as the lotus-hued ruby when placed in a cup of milk imparts its lustre to the milk, so Ātmā residing in its own body imparts its lustre or intelligence to the whole body.

Commentary – Ātmā is in itself non-spatial hence it is not accurate to ask "Where does it reside in its body?" It pervades through the whole body. If it is located in any particular part of the body, the parts away from its residence will have to be somehow related to consciousness. The Jaina system avoids the whole difficulty by considering the soul to be completely pervading in its own body. This pervading is not to be interpreted as a sort of physical expansion. It is merely spiritual manifestation, still the relation of consciousness is intimate

with its own body which is physical and spatial. Ātmā is considered to be a Kāya. But this Kāyatva would not make it physical. It is distinctly defined to be spiritual.

… Though the Ātmā has continued to exist, and has an embodied existence from time immemorial, it is in its spiritual nature entirely distinct from its corporeal habitation. It puts on a body because of Karmas and thus it roams in the world of *saṃsāra*.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 24-25.

The soul is an expanding and contracting substance

Jainism refers to the size of the soul. Although souls are not of any definite size, they contract and expand according to the size of the body in which they are incorporated for the time being. The soul is capable of adjusting its size to the physical body, as the lamp placed in a large or small room illuminates the whole space of the room. Nemichandra describes it as the phenomenal characteristic of the soul. From the noumenal point of view it is said to exist in innumerable Pradeśas.

Kalghatgi, T.G., *Jaina View of Life,* p. 55.

As regards its dimensions, the soul is an expanding and contracting substance, and has no fixed size of its own prior to the attainment of salvation. It is obvious that the soul cannot be smaller than its physical body, for in that case it will not be able to feel the bodily affections as its own. This will be readily agreed to if we take into consideration the proposition that pleasure and pain being affections of the ego it is impossible to feel either in a place which is not pervaded by the soul. If it be said that a mental message is received by the soul from the seat of the trouble, then the reply is that there will be no feeling of

pleasure or pain on such an assumption; for just as it is impossible for a man to experience the actual sensation of burning and physical pain on the receipt of a message that his house is on fire, however much he might be distressed by the piece of information mentally, in the same way and precisely for the same reason it is not possible for the soul to experience pleasure or pain in a place where it is not. And, lastly, even if it be assumed that physical pain could be caused by the message, then the feeling would be confined to the substance of the soul itself, and thus to the cavity of the heart or wherever else the soul might be located, but not at the seat of the trouble. Actual experience, however, demonstrates only too clearly that the feeling of pain is not confined to any particular locality in the organism, but may be experienced all over the body. This unmistakably proves the pervasion of the whole body by the soul…

…Now, since the body is not constant, but a thing which grows from small dimensions, it follows that the soul cannot have a permanent size of its own so long as it is involved in transmigration. This amounts to saying that the soul is an expanding and contracting substance; it begins from a microscopical size in the female womb and goes on expanding with its body till it attains its full proportions. Finally, that is, at the end of each earthly life, it is contracted again into the seed of the next incarnation to undergo the expanding process once more. Thus does the *jīva* continue to expand and contract in its different bodies, in the course of transmigration, till *nirvāṇa* be reached.

Jain, Champat Rai, *The Key of Knowledge,* p. 499, 501.

पुढविजलतेउवाऊवणप्फदी विविहथावरेइंदी ।
विगतिगचदुपंचक्खा तसजीवा होंति संखादी ॥ (11)

गाथा भावार्थ – पृथ्वीकायिक, जलकायिक, अग्निकायिक, वायुकायिक और वनस्पतिकायिक इन भेदों से नाना प्रकार के स्थावर जीव हैं और ये सब एक स्पर्शन इन्द्रिय के ही धारक हैं, तथा शंख आदि दो, तीन, चार और पाँच इन्द्रियों के धारक त्रस जीव होते हैं।

11. Souls having earth, water, fire, air, and plants for their bodies are various kinds of immobile beings, *sthāvara jīvas,* that possess one sense only. The mobile beings, *trasa jīvas,* like conch etc., progressively possess two, three, four, and five senses.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥ (2-13)

Earth, water, fire, air and plants are immobile beings.

Ācārya Pujyapada's *Sarvārthasiddhi*

There are earth bodies and so on, being the different divisions of immobile name karmas. The naming of souls (beings) as earth etc. is based on the fruition of these name karmas. Though the name *pṛthivī* is derived from the root *prathana*, it is current by usage irrespective of the nature of spreading etc. Four kinds of each of these are mentioned in the scriptures (by the sages). For instance earth, earth body, life in earth body,

and life tending towards an earth body[1]. That which has no consciousness and has the quality of hardness as its own nature is earth. Though it has no consciousness, even in the absence of the fruition of earth name karma, it is called earth as it is characterized by spreading etc. Or earth is common to the other three also. The earth body is that which has been abandoned by the soul present in it, similar to the dead body of a man. The earth creature is that which has earth for its body (namely the soul that lives in an earth body). The earth soul is that which has acquired the name karma of earth body, and is in transit with the karmic body, but has not actually entered the earth body. Similarly with regard to water etc. These five kinds of living beings are immobile lives. How many life principles or vitalities do these possess? They possess the four vitalities of the sense-organ of touch, strength of body or energy, respiration and life-duration.

Jain, S.A., *Reality,* p. 62-63.

Ācārya Umasvami's *Tattvārthasūtra*

द्वीन्द्रियादयस्त्रसाः ॥ **(2-14)**

The mobile beings are from the two-sensed beings onwards.

Ācārya Pujyapada's *Sarvārthasiddhi*

...The two-sensed beings have six (life principles), namely the sense of taste and the organ of speech in addition to the former four. The three-sensed beings have seven with the addition of the sense of smell. The four-sensed beings have eight with the addition of the sense of sight. In the animal world the five-

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[1] earth *(Pṛthivī)*, earth body *(Pṛthivīkāya)*,
earth creature (*Pṛthivīkāyika)*, and earth soul *(Pṛthivī-jīva)*

sensed beings without mind have nine life principles with the addition of sense of hearing. Those endowed with mind have ten, with the addition of the mind.

Jain, S.A., *Reality,* p. 63.

Ācārya Umasvami's *Tattvārthasūtra*

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥ **(2-23)**

The worm, the ant, the bee, and the man, etc., have each one more sense than the preceding one.

Ācārya Pujyapada's *Sarvārthasiddhi*

The worm and similar creatures possess the sense of taste in addition to the sense of touch. The ant and similar creatures the sense of smell in addition to the senses of touch and taste. The bee and creatures of that class possess the sense of sight in addition to the senses of touch, taste and smell. Man and the beings similar to him possess the sense of hearing in addition to the former four.

Jain, S.A., *Reality,* p. 62-63, 67

समणा अमणा णेया पंचिंदिय णिम्मणा परे सव्वे ।
बादरसुहमेइंदी सव्वे पज्जत्त इदरा य ॥ (12)

गाथा भावार्थ – पञ्चेन्द्रिय जीव संज्ञी और असंज्ञी ऐसे दो प्रकार के जानने चाहिए और दो-इन्द्रिय, तेइन्द्रिय, चौइन्द्रिय ये सब मनरहित (असंज्ञी) हैं। एकेन्द्रिय बादर और सूक्ष्म दो प्रकार के हैं और ये पूर्वोक्त सातों पर्याप्तक तथा अपर्याप्तक के भेद से दो-दो प्रकार के हैं। इस प्रकार 14 जीवसमास हैं।

12. The five-sensed *jīvas* are categorized as those with mind *(sañjñī jīvas)*, and those without mind *(asañjñī jīvas)*. Rest all *jīvas* are without mind. The one-sensed *jīvas* are categorized as gross[1] *(bādara)*, and subtle[2] *(sūkṣma)*. All *jīvas* are further categorized as having attained completion *(paryāpta)*, and not having attained completion *(aparyāpta)*.

EXPLANATORY NOTES

Ācārya Pujyapada's *Sarvārthasiddhi*

That which causes the complete development of the organs and capacities, is the name-karma of completion *(paryāpta)*. It is of six kinds – taking in of the molecules to form the body *(āhāra)*, development of the body *(śarīra)*, development of the sense

[1] Gross *(bādara)* name-karma (for one-sensed beings) produces a body that is fettered by matter and, therefore, requires a substratum.

[2] Subtle *(sūkṣma)* name karma (for one-sensed beings) produces a body that is unfettered by material things and does not hinder movement of other objects. Whole universe is the place for their existence.

organs *(indriya)*, development of the respiratory organs *(ucchvāsa-niḥśvāsa)*, development of the vocal organ *(bhāṣā)*, and development of the brain *(manaḥ)*. That which prevents the full development of these six kinds of completion, is the name-karma of incompletion *(aparyāpta)*.

Adapted from: Jain, S.A., *Reality,* p. 228-229

Thus, there are fourteen kinds of *jīvas*, called *jīva-samāsa:*

(1-4)	One-sensed:	*bādara paryāpta*
		bādara aparyāpta
		sūkṣma paryāpta
		sūkṣma aparyāpta
(5-6)	Two-sensed:	*paryāpta*
		aparyāpta
(7-8)	Three-sensed:	*paryāpta*
		aparyāpta
(9-10)	Four-sensed:	*paryāpta*
		aparyāpta
(11-14)	Five-sensed:	*sañjñī paryāpta*
		sañjñī aparyāpta
		asañjñī paryāpta
		asañjñī aparyāpta

मग्गणगुणठाणेहि य चउदसहि हवंति तह असुद्धणया ।
विण्णेया संसारी सव्वे सुद्धा हु सुद्धणया ॥ (13)

गाथा भावार्थ – व्यवहारनय से संसारी जीव चौदह मार्गणास्थानों से तथा चौदह गुणस्थानों से चौदह–चौदह प्रकार के होते हैं, और शुद्ध निश्चयनय की दृष्टि से तो सब संसारी जीव शुद्ध ही हैं, उनमें कोई भेद नहीं है।

13. The transmigrating souls *(saṃsārī jīvas)*, from the empirical point of view *(vyavahāra naya)*, are of fourteen kinds based on the method of inquiry into their nature *(mārgaṇāsthāna)*, also of fourteen kinds based on their stage of spiritual development *(guṇasthāna)*. From the transcendental point of view *(niścaya naya)*, however, all souls are intrinsically pure.

Explanatory Notes

Fourteen material principles of souls (*mārgaṇāsthāna*)

Inquiring into the nature of souls, based on fourteen material principles are called *mārgaṇāsthāna*:

1. State of existence *(gati-mārgaṇā)*: The four states of existence are celestial beings *(deva)*, infernal beings *(nāraka)*, human beings *(manuṣya)*, and plants and animals *(tiryag)*.
2. Senses *(indriya-mārgaṇā)*: The five senses are touch *(sparśana)*, taste *(rasana)*, smell *(ghrāṇa)*, sight *(cakṣu)*, and hearing *(śrotra)*.
3. Body *(kāya-mārgaṇā)*: Five kinds of immobile beings *(sthāvara)*, and mobile beings *(trasa)*.

4. Activities *(yoga-mārgaṇā)*: The threefold activity of the body *(kāya)*, speech *(vāk)*, and mind *(manaḥ)*.
5. Gender *(veda-mārgaṇā)*: Masculine, feminine, or common (neuter).
6. Passions *(kaṣāya-mārgaṇā)*: The passions are of four kinds: anger *(krodha)*, pride *(māna)*, deceitfulness *(māyā)*, and greed *(lobha)*. Each of these four is further divided into four classes, namely that which leads to infinite births *(anantānubandhī)*, that which hinders partial abstinence *(apratyākhyāna)*, that which disturbs complete self-restraint *(pratyākhyāna)*, and that which interferes with perfect conduct *(sañjvalana)*. Thus, the passions make up sixteen. The quasi-passions *(no-kaṣāya)* are nine: laughter *(hāsya)*, liking *(rati)*, disliking *(arati)*, sorrow *(śoka)*, fear *(bhaya)*, disgust *(jugupsā)*, the female sex-passion *(strīveda)*, the male sex-passion *(puruṣaveda)*, and the neuter sex-passion *(napunsaka-veda)*.
7. Knowledge *(jñāna-mārgaṇā)*: Knowledge is of eight kinds: sensory *(mati)*, scriptural *(śruta)*, clairvoyance *(avadhi)*, telepathy *(manaḥparyaya)*, omniscience *(kevala)*, flawed sensory *(kumati)*, flawed scriptural *(kuśruta)*, and flawed clairvoyance *(vibhaṅga avadhi)*.
8. Restraint *(saṃyama-mārgaṇā)*: Consists in observing the rules of conduct *(cāritra)*, restraint-cum-non-restraint *(saṃyama-asaṃyama)*, and non-restraint *(asaṃyama)*.
9. Perception *(darśana-mārgaṇā)*: Perception is four kinds: ocular perception *(cakṣu)*, non-ocular intuition *(acakṣu)*, clairvoyant perception *(avadhi)*, and perfect, infinite perception *(kevala)*.
10. Thought-complexion *(leśyā-mārgaṇā)*: Thought-complexion is the source or cause of vibratory activity of the soul coloured by the passions. It is of six kinds, namely black *(kṛṣṇa)*, blue *(nīla)*, dove-grey *(kāpota)*,

colour of a flame, yellow *(pīta)*, colour of lotus, pink *(padma)*, and white *(śukla)*. The first three are resultants of evil and the last three of good emotions. The Jainas give the example of six travellers in a forest. They see a tree full of fruits. The man with black *leśyā* would intend to uproot the tree, the one with blue *leśyā* to cut the trunk, the one with grey *leśyā* to cut the branches, the one with yellow *leśyā* to take the twigs, the one with pink *leśyā* to pluck the fruits, and the one with white *leśyā* would be content to take whatever fruits have fallen on the ground.

11. Capacity for salvation *(bhavyatva-mārgaṇā)*: A soul can be termed *bhavya* or *abhavya*, according to its capacity or incapacity for salvation, respectively.
12. Right belief *(samyaktva-mārgaṇā)*: Right belief arising from subsidence *(aupśamika)*, destruction *(kṣāyika)*, and destruction-cum-subsidence *(kṣāyopaśamika)* of karmas, are the forms of *samyaktva*. Classification is also done on the basis the three kinds of faith-deluding karmas: slightly clouding right belief *(samyaktva)*, wrong belief *(mithyātva)*, and mixed right and wrong belief *(samyakmithyātva)*.
13. Mind *(sañjñitva-mārgaṇā)*: The two kinds of transmigrating souls are those with or without mind.
14. Assimilation of matter *(āhāra-mārgaṇā)*: *Āhāra* is taking in of matter fit for the three kinds of bodies and the six kinds of completion. The three kinds of bodies are: a) gross, physical body, b) the transformable body of celestial and infernal beings, and c) projectable body emanating from a saint. The six kinds of completion *(paryāpti)* have already been enumerated *(see p. 38-39)*. The soul may thus be *āhāraka* or *anāhāraka*.

Fourteen stages of spiritual development (*guṇasthāna*)

The stages of spiritual evolution, called *guṇasthāna*, are fourteen.

Ācārya Pujyapada's *Sarvārthasiddhi*

1. Delusion – *mithyādṛṣṭi*
2. Downfall – *sāsādanasamyagdṛṣṭi*
3. Mixed Right and Wrong Belief – *samyagmithyādṛṣṭi*
4. Vowless Right Belief – *asaṃyatasamyagdṛṣṭi*
5. Partial Vows – *saṃyatāsaṃyata*
6. Imperfect Vows – *pramattasaṃyata*
7. Perfect Vows – *apramattasaṃyata*
8. New Thought-Activity – *apūrvakaraṇa*
9. Advanced Thought-Activity – *anivṛttibādara-sāmparāya*
10. Slightest Delusion – *sūkṣmasāmparāya*
11. Subsided Delusion – *upaśānta-kaṣāya*
12. Destroyed Delusion – *kṣīṇa-kaṣāya*
13. Omniscience with Vibration – *sayogakevalī*
14. Non-Vibratory Omniscient – *ayogakevalī*

The self that is subjugated by the karma which causes false belief is the 'Misbeliever' *(mithyādṛṣṭi)*. That karma, which flows into the soul chiefly on account of false belief, is cut off in the case of the rest. Hence stoppage of that karma prevails in the beings from the second stage of spiritual development, namely 'Downfall' *(sāsādanasamyagdṛṣṭi)* onwards. What is it? It is of sixteen kinds – karmas causing wrong belief, neuter sex, infernal lifetime, infernal state of existence, birth as a one-

sensed being, birth as a three-sensed being, birth as a four-sensed being, unsymmetrical body, quite a weak joining of the bodily structure, transmigrating force tending to infernal state of existence, a hot body (body emitting a warm splendor), a body possessing one sense only, a subtle body, an undeveloped body and a common body.

Non-restraint is of three kinds – the rise of passions leading to endless mundane existence, the rise of passions hindering partial restraint, and the rise of passions hindering complete self-discipline. The influx of karmas caused by these passions is stopped in their absence. It is as follows. Deep sleep, deep slumber, somnambulism, anger, pride, deceitfulness and greed (leading to an endless series of worldly existence), the female sex, animal age, animal state of existence, the middle four types of the structure of the body, the (middle) four types of joining, the transmigrating force tending to the animal state of existence, cold lustre, awkward motion, causing apathy, ill-sounding voice, dull appearance (lustreless body) and low family surroundings. These karmas, the influx of which is caused mostly by non-restraint arising from the passions of endless series, bind one-sensed beings etc., up to the end of the second stage of spiritual development; there is stoppage of these karmas is those stages, that is from the third stage of 'Mixed Right and Wrong Belief' *(samyagmithyādṛṣṭi)*. Ten karmas flow into the soul primarily on account of non-restraint caused by the rise of passions hindering partial restraint. These are anger, pride, deceitfulness and greed (hindering even partial self-discipline), human age, human state of existence, physical body, the chief and secondary parts of the physical body, excellent joining and the transmigrating force tending to human birth. These bind one-sensed beings etc. up to the end of the fourth stage of spiritual development, namely 'Vowless Right Belief' *(asaṃyatasamyagdṛṣṭi)*. Owing to the absence (viz. non-restraint of this type) there is stoppage

of these karmas in the higher stages. In the third stage of mixed belief there is no binding of age-determining karma. That is only peculiarity. The anger, pride, deceitfulness and greed (hindering complete self-discipline) bind one-sensed beings etc. up to the end of the fifth stage of 'Partial Vows" *(saṃyatāsaṃyata)*. The influx of these karmas is caused by the indiscipline arising from the passions which hinder complete self-discipline. Owing to its absence there is stoppage of these karmas in the higher stages. The influx of karmas caused by negligence is stopped in the absence of negligence. From the stage higher up the sixth stage of 'Imperfect Vows' *(pramattasaṃyata)* there is stoppage of karmas whose influx is caused by negligence as there is no negligence in those stages. What are these? These are the karmas causing the feeling of pain, disliking or dissatisfaction, sorrow, infirm frame (body without stamina), unsteadiness, ugly body, disrepute. The commencement of the binding of celestial age is caused generally by negligence and also by the absence of negligence in the next stage of 'Perfect Vows' *(apramattasaṃyata)*. Owing to their absence there is stoppage of this karma in the higher stages. Those karmas, the influx of which is caused by the passions alone and not by negligence, etc. are stopped (ejected, opposed) in the absence of the passions. The passions bereft of negligence etc. are of three degrees, namely intense, moderate and minute. These three degrees of the passions remain in the next three stages (the 8th, 9th and 10th). In one/numerable part of the eighth stage of 'New Thought-Activity' *(apūrvakaraṇa)*, the two karmas of sleep and slumber bind. In the next one/numerable part thirty divisions of karmas bind. These are the celestial state of existence, birth as a being with five senses, transformable body, translocation (projectable) body, electric body, karmic body, symmetrical build, the chief and secondary parts of the translocation body, colour, odour, taste, touch, transmigrating force tending to celestial state,

neither heavy nor light, self-annihilation, destruction caused by others, respiration, graceful movement (pleasant gait), voluntarily movable body, gross body, complete development, firmness of the teeth, bones, etc., possession of an individual body, sturdy frame (body with stamina), lovely body, amiable personality, melodious voice, lustrous body, formation of the body, and the status of a 'World Teacher'. In the last instant of this stage, the four karmas causing laughter, liking, fear and disgust bind. These types of karmas flow in owing to intense passions. There is stoppage of these karmas in the absence of intense passions in the higher stages. In the next stage of 'Advanced Thought Activity' *(anivṛttibādara-sāmparāya* – stage in which gross passions still remain), the male sex and the gleaming (subtle form of) anger bind from the first instant up to one/numerable part of the duration of this stage. In the balance of one/numerable part of the duration, the gleaming pride and the gleaming deceitfulness bind. And in the last instant the flaming-up[1] greed binds. The influx of these karmas is caused by moderate passions. And owing to the absence of moderate passions, there is stoppage of these karma in the higher stages. In the next stage of 'Slight Delusion'[2] *(sūkṣmasāmparāya)*, the five kinds of knowledge-obscuring karmas, the four kinds of perception-obscuring karmas, honour and glory, high family surroundings and the five kinds of obstructive karmas, the influx of which is caused by minute passions, bind. There is stoppage of these karmas in the higher stages owing to the absence of minute passions in those stages. In the next three stages of 'Subsided Delusion', 'Destroyed Delusion', and 'Omniscience with Vibration' *(upaśānta-kaṣāya, kṣīṇa-kaṣāya and sayogakevalī)*, there is the bondage of karmas causing the feeling of pleasure owing to the presence

[1] *i.e.* gleaming greed.

[2] or 'Subtle Passion'.

of mere vibrations or activity. And in the absence of activity in the case of 'Non-Vibratory Omniscient' *(ayogakevalī)*, there is stoppage of karma causing the feeling of pleasure.

...At the end of the fourteenth spiritual stage, the soul becomes liberated *(Siddha)*.

Adapted from: Jain, S.A., *Reality,* p. 238-241.

णिक्कम्मा अट्ठगुणा किंचूणा चरमदेहदो सिद्धा ।
लोयग्गठिदा णिच्चा उप्पादवयेहिं संजुत्ता ।। (14)

गाथा भावार्थ – जो जीव ज्ञानावरणादि आठ कर्मों से रहित हैं, सम्यक्त्व आदि आठ गुणों के धारक हैं तथा अन्तिम शरीर से प्रमाण में कुछ कम हैं वे सिद्ध हैं और ऊर्ध्वगमन स्वभाव से लोक के अग्रभाग में स्थित हैं, नित्य हैं तथा उत्पाद और व्यय इन दोनों से युक्त हैं।

14. The liberated souls *(Siddha)* are rid of eight kinds of karmas, possessed of eight qualities, have a form slightly less than that of the last body, reside eternally at the summit of the universe, and characterized by origination *(utpāda)* and destruction *(vyaya)*.

Explanatory Notes

The liberated soul is free from eight kinds of karmas

A liberated soul is free from all karmas, understood to be of eight primary kinds.

Knowledge-obscuring karmas *(jñānāvaraṇīya)* are of five kinds, namely, those which obscure sensory knowledge, scriptural knowledge, clairvoyance, telepathy, and omniscience.

Perception-obscuring karmas *(darśanāvaraṇīya)* are of nine kinds: the four karmas that cover ocular perception, non-ocular intuition, clairvoyant perception, and perfect perception; sleep, deep sleep, drowsiness (sleep in sitting posture), heavy drowsiness (intense sleep in sitting posture), and

somnambulism (committing cruel deeds in sleep).

The two karmas which cause pleasant feeling and unpleasant feeling respectively are the two subtypes of feeling-producing karmas *(vedanīya)*.

The deluding karmas *(mohanīya)* are of twenty-eight kinds. These are the three subtypes of faith-deluding karmas[1], the two types of conduct-deluding karmas which cause (and which are caused by) the passions and quasi-passions, the subtypes of the passions[2] and the quasi-passions[3] being sixteen and nine respectively.

The life-determining karma *(āyuḥ)* determines the quantum of life in the states of existence as infernal beings, plants and animals, human beings, and celestial beings.

The name-determining or physique-making *(nāma)* karma comprises the state of existence, the class, the body, the chief and secondary parts, formation, binding (union), molecular interfusion, structure, joint, touch, taste, odour, colour, movement after death, neither heavy nor light, self-annihilation, annihilation by others, emitting warm splendour, emitting cool lustre, respiration, gait, individual body, mobile being, amiability, a melodious voice, beauty of form, minute body, complete development (of the organs), firmness, lustrous body, glory and

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1 The three subtypes of faith-deluding karmas are wrong belief, mixed right and wrong belief, and right belief slightly clouded by wrong belief.

2 The passions are four anger, pride, deceitfulness, and greed. Each of these four is further divided into four classes, namely that which leads to infinite births, that which hinders partial abstinence, that which disturbs complete self-restraint, and that which interferes with perfect conduct. Thus the passions make up sixteen.

3 The quasi-passions are nine, namely laughter, liking, disliking, sorrow, fear, disgust, the male sex-passion, the female sex-passion, and the neuter sex-passion.

renown, and the opposites of these (commencing from individual body), and *Tīrthakaratva*.

The status-determining karma *(gotra)* is of two kinds: the one determines high status and the other low status.

The obstructive karma *(antarāya)* is of five kinds: obstructing the making of gifts, gain, enjoyment of consumable things, enjoyment of non-consumable things, and effort (energy).

Adapted from: Jain, S.A., *Reality,* p. 220-229.

Eight supreme qualities of the liberated souls

Being void of all karmas, the *jīva* darts up to the top of the *Loka*, and the following eight qualities can then be found in it:

1. *Samyaktva:* Infinite faith or belief in the *tattvas* or essential principles of Reality.
2. *Jñāna:* Infinite knowledge.
3. *Darśana:* Infinite perception.
4. *Vīrya:* Literally, power; it is the absence of fatigue in having knowledge of infinite substances.
5. *Sūkṣmatva:* Literally, fineness; it means that a liberated soul is beyond sense-perception since senses can perceive gross bodies only.
6. *Avagāhan:* It is inter-penetrability, meaning a liberated *jīva* does not hinder the existence of other such *jīvas* in the same space.
7. *Agurulaghutva:* Literally, neither heavy nor light. *Jīva*, as per this quality of *agurulaghutva*, continues to manifest through its form, complete and perfect.
8. *Avyābādha:* It is undisturbed, infinite bliss.

The attribute of *agurulaghutva* is described thus in the scripture:

…The eternity of souls as well as matter being established, it now becomes necessary to analyze the nature of their interaction. To understand this fully, we must now turn our attention to the quality known as *agurulaghutva,* which is defined as that property of substances which maintains them as they are, and prevents their being converted into other things. This is nothing other than the special rhythm of each substance which is maintained in its own nature by the intensity of its vibrations, though allowed considerable scope for fluctuations of *intension* within certain limits. In virtue of this property of things, the union of different substances results neither in the destruction of an old nor in the creation of a new *substance,* for that would be a miracle, but in the fusion of their elements into a new form.

Jain, Champat Rai, *The Key of Knowledge,* p. 533-534.

Origination and destruction

Ācārya Pujyapada's *Sarvārthasiddhi*

Though there is no origination or destruction by external causes in a liberated soul, there is origination and destruction by internal causes. Internal causes are described thus. By the authority of the scriptures, infinite attributes *'agurulaghuguṇas',* which maintain individuality of substances, are admitted. These undergo six different steps of infinitesimal changes of rhythmic rise and fall[1] (increase and decrease). Origination and destruction are established by these changes.

Adapted from: Jain, S.A., *Reality,* p. 134.

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1 This wave-like process is a common and natural feature of all substances, found in the atom as well as in the mass.

The liberated soul has a beginning but no end

The liberated soul has no empirical adjuncts. It is neither long nor small, nor black nor blue, nor bitter nor pungent. It is without body, and without rebirth. He perceives and knows all. There is no analogy to describe the condition of the liberated soul. It is difficult to give a positive description of the freed soul. It is the state in which there is freedom from action and desire, a state of rest, a passionless infallible peace. However in terms of positive description, we are told that the liberated state has infinite consciousness, pure understanding, absolute freedom and eternal bliss. It lives in this state of eternity. The freed soul has beginning but no end, while the soul in the *saṃsāra* has no beginning but an end of that state in its freedom.

Kalghatgi, T.G., *Jaina View of Life,* p. 221

The *Siddha Śilā*

The liberated soul is rid of the material body and, robed in its natural garment of bliss, rises up to the topmost part of the universe, called the *Siddha Śilā*, and resides there for ever, free from transmigration, i.e., the liability to repeated births and deaths.

The following description of the *Siddha Śila* is given in the Scripture[1]:

> At the top of the three worlds, is the eighth earth called *Īṣatprāgbhāra*, which is one *rajju* wide, seven *rajjus* long, and eight *yojanas* high.
>
> In the middle of this earth is the *Siddha kṣetra (Siddha*

1 *Ācārya* Nemichandra's *Trilokasāra,* v. 556, 557, 558.

Śilā) in the form of a canopy *(chatra)*, white like silver and with the diameter equal to that of the human region[1]. It is eight *yojanas* thick in the middle and decreases towards the margins like that of a bowl kept upright. In the upper layer of rarefied air *(tanuvātavalaya)* of this *Siddha kṣetra* reside the liberated Pure Souls, *Siddhas*, endowed with eight supreme qualities, like infinite faith, and immersed in infinite bliss.

Jain, Vijay K.,
Shri Amritchandra Suri's Puruṣārthasiddhyupāya, p. 177.

[1] The human region is 45,00,000 *yojanas* long and as many broad..

अज्जीवो पुण णेओ पुग्गलधम्मो अधम्म आयासं ।
कालो पुग्गलमुत्तो रूवादिगुणो अमुत्ति सेसा दु ॥ **(15)**

गाथा भावार्थ – और पुद्गल, धर्म, अधर्म, आकाश तथा काल – इन पाँचों को अजीव द्रव्य जानना चाहिए। इनमें पुद्गल तो मूर्तिमान् है क्योंकि रूप आदि गुणों का धारक है और शेष (धर्म-द्रव्य, अधर्म-द्रव्य, आकाश-द्रव्य तथा काल-द्रव्य) अमूर्तिक हैं।

15. Again, matter *(pudgala)*, the medium of motion *(dharma)*, the medium of rest *(adharma)*, space *(ākāśa)*, and time *(kāla)*, should be known as non-soul *(ajīva)* substances. Matter *(pudgala)* is material object since it has qualities including form *(rūpa)*, and the remaining are without form.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

अजीवकाया धर्माधर्माकाशपुद्गलाः ॥ **(5-1)**

The non-soul substances (bodies) are the medium of motion, the medium of rest, space and matter.

Ācārya Umasvami's *Tattvārthasūtra*

द्रव्याणि ॥ **(5-2)**

These (four) are substances *(dravyas)*.

Ācārya Umasvami's *Tattvārthasūtra*

जीवाश्च ॥ **(5-3)**

The souls also (are substances).

Ācārya Umasvami's *Tattvārthasūtra*

कालश्च ॥ **(5-39)**

Time also (is a substance).

Ācārya Umasvami's *Tattvārthasūtra*

रूपिणः पुद्गलाः ॥ **(5-5)**

Things which have form constitute matter *(pudgalas)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

Rūpa means form. What is form? The effect of the aggregation of colour, taste etc. is form. Things which have form are called material objects. Otherwise *'rūpa'* is a word denoting a certain quality. And things which possess this quality are material objects *(rūpins)*. It does not however mean that taste, smell etc., are excluded, as colour is inseparably connected with them. The plural *'pudgalāḥ'* is used in order to indicate the different forms of matter, such as atoms and molecules. These different forms of matter are described later. If it be admitted that matter is formless and one as premordial nature, (as in *Sāṃkhya* philosophy), it would contradict the manifold effects that are seen.

Jain, S.A., *Reality,* p. 132-133.

The six substances *(dravyas)*

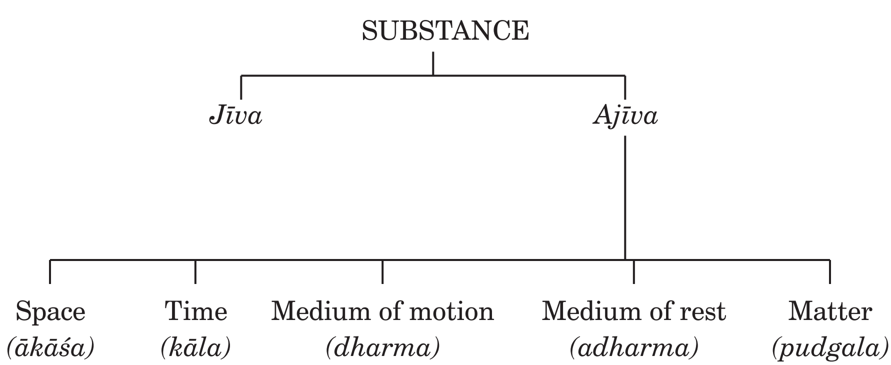
Bearing in mind the fact that the world process is eternal, and that concrete things must have some sort of material basis for their being, we may lay down that the existing material of the

universe consists of two different kinds of substances, the living i.e., self-conscious, and the *jara,* that is, unconscious, or *Ajīva,* as they are called in the philosophy of Jainism.

We must also make the allowance for their interplay. This necessitates a common ground for action, as well as the determination of the accompanying causes which bring about and render that interplay possible. We thus get Space, Time, the continuous ether, *i.e.,* the medium of motion, and another kind of ether as the medium of rest. Of course, Time is the principle of continuity and is recognized as a separate substance in the Jaina philosophy.

The medium of motion and that of rest are called *Dharma* and *Adharma* respectively, and the matter is known as *Pudgala*. These are all the substances necessary for the world-process which may be enumerated in the following tabulated form:

THE SIX SUBSTANCES *(Dravyas)*



Jainism posits these six substances as eternal, and claims that no world process is possible without them.

Jain, Champat Rai, *The Key of Knowledge,* p. 473.

The substance of Space *(ākāśa)*

The reality of Space is borne out by the fact that in order to reach things it is necessary to traverse the distance which separates them from ourselves. Further, the removal of space can only result either in the throwing of all things into *'nowhere'* or in the complete isolation of each individual atom from all the rest of its kind, and in its being doomed to an eternal solitary confinement. The one is, however, as inconceivable as the other, for *'nowhere'* is as great an absurdity as absolute vacuity, and isolation is only possible in Space, never in spacelessness…

…The infinity of space is evident from the fact that we cannot conceive it as finite. If it were a finite substance, it would be limited by something else, and would have a 'beyond' to it which must be either another piece of Space or pure emptiness. But not the latter, for the reasons already given. It would then be the former. But the two finite spaces would themselves require an inter-space to fill in their interstices. We should then have to enquire whether this inter-space be infinite or not, and, if it turn out to be finite, to posit a second inter-space, and so forth, *ad infinitum*. But this is absurd, for one infinite Space is sufficient for the purpose of finding room for all things.

Space, then, is a substance which is infinite and non-atomistic, that is, partless. Its function is to find room for all things, though being the nature of "place," it does not stand in need of it itself.

The claim of space to rank as a reality is based upon its partless, non-atomistic nature, which preserves it in one condition always. Not being an effect, but only a simple substance in itself, it cannot be conceived to have been produced from other substances; and as such must be an ultimate reality, that is, a thing in itself.

The infinity of space, called *ākāśa* in Sanskrit, is divided by the Jaina *siddhānta* into two parts, namely, the *lokākāśa (loka+ākāśa)*, that is the space occupied by the universe, and the *alokākāśa* (*a* not, and *lokākāśa*), the portion beyond the universe. The *lokākāśa* is the portion in which are to be found the remaining five substances, *i.e., Jīvas,* Matter, Time, *Dharma* and *Adharma;* but the *alokākāśa* is the region of pure space containing no other substance and lying stretched on all sides beyond bounds of the three worlds (the entire universe)…

… Space, thus, is a self-subsisting entity; it cannot be created or destroyed, by any process of regression, or progression. In its infinity of extension, it includes the universe of matter and form as well as that which lies beyond. As a simple substance it is uncreated and eternal, hence, a self-subsisting reality, since there is neither a being to create it, nor any possible source for its creation.

Jain, Champat Rai, *The Key of Knowledge,* p. 518-520.

The substance of Time *(kāla)*

The next substance to demand our attention is Time, the thread of continuity on which are strung the successive moments of sequence. That Time is a reality, is evident from the fact that neither the continuation of substances and things, nor the sequence of events can be possibly conceived without it. The primary conception involved in the idea of time is that of continuity, since the power to continue in Time is enjoyed by all substances, and, to a limited extent, also by all bodies and forms. Continuity itself is not a summation of a series of discontinuous events, changes, or moments, but a process of persistence, *i.e.,* an enduring from the past into the ever-renewing present – a survival, or carrying over, of individuality,

from moment to moment. If we analyse our feeling of self-continuance, we shall observe that our consciousness feels itself *enduring* in time, that is to say, that it knows itself to be constantly surviving the past, and emerging, whole and entire, in the present, together with an awareness of having performed some sort of a movement or 'journey' from moment to moment. The consciousness of the progress made is not the consciousness of a journey made in space, but of one made in an entirely different manner. It is a journey which leaves the traveller exactly where he was before in space, but implies his progress in duration. Now, since we cannot have a consciousness of travelling or change, except when some kind of movement is actually executed, the progress of consciousness in Time must be a real motion in some way. Analysis discloses the fact that the movement of continuity is not a process of translation from place to place, but a sort of internal revolving, so that each revolution gives us a new 'now', while, at the same time, leaving us where we were before, in all other respects…

…The Jainas define Time as a substance which assists other substances in their continuity. Just as the central iron pin of a potter's wheel is necessary for its revolving, so is Time, *i.e.,* the substance of Time, necessary for the 'revolving' of substances in nature. These revolutions, however, are not to be taken as an actual whirling round of elements and things, since consciousness does not testify to any such physical movement; they concern the qualities of substances, and to some extent resemble the process of breathing, if we may employ such a metaphor in respect of simple substances…

…As a substance which assists other things in performing their 'temporal' gyrations, Time can be conceived only in the form of whirling posts. That these whirling posts, as we have called the units of Time, cannot, in any manner, be conceived as parts of the substances that revolve around them, is obvious from the fact that they are necessary for the continuance of all

other substances, including souls and atoms of matter which are simple ultimate units, and cannot be imagined as carrying a pin each to revolve upon. Time must, therefore, be considered as a separate substance which assists other substances and things in their movements of continuity.

Now, since things continue in all parts of the *Lokākāśa,* it further follows that Time must be present at every conceivable point of space in that region. Time, then, may be said to be a substance consisting of a countless number of points or pins, each of which occupies but one point of the region of space known as the *Lokākāśa.* As such, its particles cannot be conceived as forming compounds with one another, or with other substances. For this reason it is called a *non-astikāya,* that is, as not extending beyond a solitary *pradeśa* (an imaginary point in space of the size of the smallest particle or atom)…

…The substance of Time is called *Niścaya* Time by the Jaina philosophers, to distinguish it from the *Vyavahāra* (practical) time which, as said before, is not a substance, but only a measure of duration hours, days and the like.

Jain, Champat Rai, *The Key of Knowledge,* p. 520-523.

The substances of *Dharma* and *Adharma*

According to the Jaina Siddhanta, *Dharma* possesses none of the specific properties of matter, and is not matter, though essentially a substance, *i.e.,* a self-subsisting reality. It is devoid of all sensible qualities, and cannot be perceived with the senses. *Dharma* is not the cause of motion, but only its medium. As water is helpful in the movements of aquatic animals, but does not set them in motion, so is *Dharma* only a vehicle of motion, but not its originator or cause.

Adharma, like *Dharma,* is also a substance which pervades the whole *Lokākāśa;* it, too, is non-atomistic in its structure

and devoid of sensible qualities. It is the accompanying cause in the state of rest.

The necessity of *Adharma* as the accompanying cause of rest, that is, of cessation of motion will be clearly perceived by any one who will put to himself the question, how *jīvas* and bodies of matter support themselves when coming to rest from a state of motion. Obviously gravitation will not do, for that is concerned with the determination of the direction which a moving body may take…

…*Adharma,* then, is a necessary element in the order of nature. Its function, however, is not to bring things to rest, or to interfere with their motion in any way; but only to enable them to become stationary when their motion ceases, from whatsoever cause or causes that might happen.

Jain, Champat Rai, *The Key of Knowledge,* p. 529-530.

The substance called 'Matter' ***(Pudgala)***

Jainism points out that matter exists in six different forms, that is, as (1) *sūkṣma-sūkṣma,* or exceedingly fine, (2) *sūkṣma,* that is, fine, (3) *sthūla-sūkṣma,* which is invisible to the eye, not capable of being perceived with some other sense or senses. (4) *sūkṣma-sthūla,* that is, visible to the eye, (5) *sthūla,* i.e., gross, as water, and, (6) *sthūla-sthūla,* i.e., exceedingly gross.

There is another aspect of matter known to Jainism as *karma-pudgala;* but we shall refer to it later on when we come to deal with the theory of karma. It suffices here to point out that as our thoughts and deeds affect our character, and create, or modify, the tendencies of our souls, karma must be recognized to be a force of some kind; for it would be ridiculous to maintain that a thing could be affected by that which had no substantiveness whatsoever…

According to Jainism, matter, like other substances, is only a bundle of qualities. Qualities, or *guṇas,* are those which inhere in substances, as materiality exists in all atoms and bodies of matter. It is not correct to say that qualities can exist by themselves. There are many qualities but six are the more important: (1) existence, (2) enjoyability or utility, (3) substantiveness, (4) knowability, (5) specific or identity rhythm, i.e., the force which prevents a substance from becoming transformed into another, and (6) the quality of possessing some kind of form.

A little reflection will show that the six general qualities enumerated above exist not only in matter, but in all the six substances. In addition to the above, each of the six substances also possess its special quality, *e.g.,* space has the quality of finding room for and containing all things. The general qualities, therefore, are to be conceived as if constituting the substratum of matter and other substances which exist in nature. Hence, matter ought to be defined as that which has a certain number of general qualities in common with other substances, and also as that which is composed of an infinity of particles, each of which is pervaded by the general qualities, as mentioned above.

Further light is thrown on the nature of matter with reference to the quality of enjoyability, or utility. *Jīva* is the perceiver and enjoyer, and matter, the object of perception and enjoyment. Hence the relation between them is that of subject and object.

Jain, Champat Rai, *The Key of Knowledge,* p. 530-532

सद्दो बंधो सुहुमो थूलो संठाणभेदतमछाया ।
उज्जोदादवसहिया पुग्गलदव्वस्स पज्जाया ॥ (16)

गाथा भावार्थ – शब्द, बन्ध, सूक्ष्म, स्थूल, संस्थान, भेद, तम, छाया, उद्योत और आतप – ये सब पुद्गल द्रव्य की पर्यायें हैं।

16. Sound, union, minuteness (fineness), grossness, form (shape), division, darkness, image (shadow etc.), cool light (moonlight), and warm light (sunshine), are the modes of matter.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायाऽऽतपोद्योत-
वन्तश्च ॥ (5-24)

Sound, union, fineness, grossness, shape, division, darkness, image, warm light (sunshine), and cool light (moonlight) also (are forms of matter).

Ācārya Pujyapada's *Sarvārthasiddhi*

Sound is of two kinds. One partakes of the nature of languages and the other is different from it. The first again is of two kinds, sounds which are expressed (indicated) by letters, and sounds which are not expressed by letters[1]. Languages having scripts are rich in literature. The well-developed languages

[1] *i.e.* languages with scripts and languages without scripts.

serve as means of intercourse among civilized persons, and other languages among primitive peoples. The latter kind of sounds (i.e. sounds not having scripts) is the means of ascertainment of the nature of superior knowledge amongst creatures with two of more senses[1]. Both these kinds of sounds are produced by the efforts of living beings (i.e. not produced by nature, but made by man etc.).

Sounds not partaking of the nature of languages are of two kinds, contrived and natural. Natural sounds are caused by the clouds and so on. The former are of four kinds.

Tata is that produced from musical instruments covered with leather, namely the drum, the kettle-drum, the large kettle-drum, etc. *Vitata* is that produced on stringed instruments such as the lute, the lyre, the violin and so on. *Ghana* is that produced from metallic instruments, such as cymbals, bells etc. *Suśira* is that produced through wind-instruments such as the flute, the conch etc.

Union is of two kinds, natural and that produced by the efforts of human beings. The first kind of combination of matter is caused by the mixing of smooth and rough particles of matter (positive and negative electric charges) in lightning, meteoric showers, rainfall, fire, rainbow, etc. Union produced by the efforts of human beings is twofold, union of non-living things and union of the living and the non-living. Instances of the union of non-living things are resin, wood and so on. The second kind of union consists of bondage of karma and *nokarma* (which aids the fruition of karmas). Fineness is of two kinds, extreme and relative. Extreme fineness is found in the

[1] The languages of birds and beasts are referred to here. Superiority in, or excess of, knowledge is to be taken in accordance with increase in the senses. The two-sensed beings are endowed with greater knowledge than the one-sensed beings and so on.

indivisible atoms. Instances of relative fineness are the wood-apple, myrobalan, plum etc. Grossness also is similarly of two kinds, extreme and relative. The instance of extreme grossness is the biggest molecule of matter pervading the entire universe. Instances of relative grossness are the plum, myrobalan, wood-apple, palmyra fruit, etc. Shape is of two kinds, that which can be defined and that which cannot be defined. The regular geometrical shapes such as the circle, the triangle, the rectangle, the square, the globe, etc., are instances of the first variety. The clouds etc. may be of various irregular shapes, which cannot be exactly described. These are the instances of the latter variety. Division or separation is of six kinds, sawing a piece of wood, grinding barley, wheat etc. into flour, breaking a pitcher etc. into potsherds and other fragments, threshing out black gram, green gram etc., dividing mica into many layers, and emitting sparks of fire by hammering a red-hot ball of iron etc. Darkness is the opposite of light and obstructs vision. An image (shadow) results from obstruction of light by an object. It is of two kinds, images as seen in a mirror, and uninverted images like shadows. In the first of these, the left side becomes right and the right side becomes left. Warm light is heat and light combined, emanating from the sun etc. Cool light is the light issuing from the moon, the firefly (glowworm), jewels, etc. Sound and the rest are the manifestations (modifications) of matter. And those in which these modes are produced are forms of matter. Modifications of matter such as cutting, splitting, etc., described in the Scriptures, are included by the particle *'ca'* in the sutra.

Jain, S.A., *Reality,* p. 151-153.

गइपरिणयाण धम्मो पुग्गलजीवाण गमणसहयारी ।
तोयं जह मच्छाणं अच्छंता णेव सो णेई ॥ (17)

गाथा भावार्थ – गति (गमन में) परिणत जो पुद्गल और जीव हैं, उनके गमन में धर्म-द्रव्य सहकारी है – जैसे मत्स्यों के गमन में जल सहकारी है। और नहीं गमन करते हुए पुद्गल और जीवों को वह धर्म-द्रव्य कदापि गमन नहीं कराता है।

17. The substance *dharma* (medium of motion) renders assistance to souls and matter in their state of motion, just as water assists aquatic animals in their motion; it does not cause them to move if they are stationary.

ठाणजुदाण अधम्मो पुग्गलजीवाण ठाणसहयारी ।
छाया जह पहियाणं गच्छंता णेव सो धरई ॥ (18)

गाथा भावार्थ – ठहराव-सहित जो पुद्गल और जीव हैं, उनके ठहरने में सहकारी कारण अधर्म-द्रव्य है; जैसे पथिकों (बटोहियों) की ठहरने की स्थिति में छाया सहकारी है। और गमन करते हुए जीव तथा पुद्गलों को वह अधर्म-द्रव्य नहीं ठहराता है।

18. The substance *adharma* (medium of rest) renders assistance to souls and matter in their state of rest, just as the shade (of a tree etc.) assists travellers in their state of rest; it does not hold them back if they are moving.

Explanatory Notes

Ācārya Umasvami's *Tattvārthasūtra*

धर्माधर्मयोः कृत्स्ने ॥ **(5-13)**

The media of motion and rest pervade the entire universe-space.

Ācārya Pujyapada's *Sarvārthasiddhi*

The word 'entire' indicates all-pervasiveness. The media of motion and rest are not situated in the universe like a pitcher in a house. These two pervade the entire universe (without leaving any inter-space) in the manner of oil in the sesamum seeds. And these two interpenetrate without any obstruction, as these are possessed of the capacity of immersion[1].

The material objects having form are different from the non-material substances such as the medium of motion. These extend from one unit of space to numerable, innumerable and infinite units of space. What is the nature of accommodation of material objects?

Jain, S.A., *Reality,* p. 138-139.

Ācārya Umasvami's *Tattvārthasūtra*

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥ **(5-17)**

The functions of the media of motion and rest are to assist motion and rest, respectively.

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[1] This is possible because the media of motion and rest as well as space are non-material.

Ācārya Pujyapada's *Sarvārthasiddhi*

Moving from one place to another is motion. The opposite of this is rest. Motion and rest are motion and rest. That which helps in motion and rest alone is assisting in motion and rest. The media of motion and rest constitute the subject. Assisting is assistance. What is it? Assisting in motion and in rest.

The media of motion and rest render assistance in facilitating motion and rest. If so the dual of *upakāra* must be used. No. The word derived in a general sense does not give up its number even when it is associated with another word. For instance, "The duty of an ascetic is austerity and study."[1] It comes to this. Just as water facilitates the movement of fish, similarly the medium of motion facilitates the movement of souls and forms of matter tending to move. Just as the earth gives support to objects like the horse, similarly the medium of rest is the common medium of rest for souls and forms of matter tending to rest. It is contended that the word *'upagraha'* in the sutra is unnecessary, as the word *'upakāra'* is sufficient. But it is not unnecessary, for it is intended to avoid misinterpretation according to the order of words. Otherwise it would be interpreted thus. The medium of motion assists the motion of souls, and the medium of rest assists the rest of matter. The word *'upagraha'* is used in order to avoid such a misinterpretation.

It should not be argued that the assistance rendered by the media of motion and rest can be attributed to space which is all-pervasive. For space has another function, and it gives room to all substances including the media of motion and rest. If we attribute these several functions to space, then there can be no distinction of universe and non-universe.

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[1] The word duty *(kāryam)* is used in a general sense, and it is singular, even when it is associated with austerity and study *(tapahśrute* which is dual).

Again, it is contended that earth and water are capable of rendering assistance for motion and rest, and hence there is no use of the media of motion and rest. But it is untenable. The earth and water are special causes and the media of motion and rest are general causes. Moreover several causes produce a single effect.

Another question is raised. Since the media of motion and rest are of equal potency, motion and rest will oppose each other and obstruct each other's force. But it is not so, because the media of motion and rest are not active forces but only passive media. Nor should it be said that these do not exist, as these are not seen like the non-existent horns of a donkey. For, there is no difference of opinion among the learned of all schools of thought on this point. Indeed all men of wisdom admit the existence of objects – visible and invisible. Further, the reason advanced by the disputant is fallacious as far as we are concerned. For non-material substances such as the media of motion and rest are perceived by the Omniscient with his perfect knowledge (knowledge *par excellence*). These are also understood by the saints well-versed in the scriptures from the teachings of the Omniscient.

Jain, S.A., *Reality,* p. 141-143.

अवगासदाणजोग्गं जीवादीणं वियाण आयासं ।
जेण्हं लोगागासं अल्लोगागासमिदि दुविहं ॥ **(19)**

गाथा भावार्थ – जो जीव आदि द्रव्यों को अवकाश देने वाला है उसको श्रीजिनेन्द्र देव द्वारा कहा हुआ आकाश-द्रव्य जानो। वह लोकाकाश और अलोकाकाश इन भेदों से दो प्रकार का है।

19. According to Lord Jina, the substance which provides accommodation to substances like souls, is to be known as *ākāśa* (space). *Ākāśa* comprises two parts: *lokākāśa* (the universe space), and *alokākāśa* (the non-universe space).

धम्माऽधम्मा कालो पुग्गलजीवा य संति जावदिये ।
आयासे सो लोगो तत्तो परदो अलोगुत्तो ॥ **(20)**

गाथा भावार्थ – धर्म, अधर्म, काल, पुद्गल और जीव – ये पाँचों द्रव्य जितने आकाश में हैं, वह तो लोकाकाश है और उस लोकाकाश के आगे अलोकाकाश है।

20. The part of space *(ākāśa)* which contains the medium of motion *(dharma),* the medium of rest *(adharma),* the substance of time *(kāla)*, the matter *(pudgala)* and the souls *(jīvas)* is the universe-space *(lokākāśa),* beyond which is the non-universe space *(alokākāśa).*

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

लोकाकाशेऽवगाहः ॥ **(5-12)**

These substances (the media of motion and rest, the souls and the forms of matter) are located in the space of the universe.

Ācārya Pujyapada's *Sarvārthasiddhi*

The substances mentioned such as the medium of motion are located in the space of the universe, and not outside it. If space is the support of the medium of motion and so on, what is the support of space? The reply is that there is no other support for space. Space is supported by itself. Now the following contention arises. If another support is postulated for the medium of motion and the other substances, another support must be postulated for space also. If that is done, it will lead to infinite regress. But it is not so. There is no substance which is more extensive than space, wherein it can be said to be located. It is infinitefold of all other categories. Hence, from the empirical point of view, space is said to be the receptacle (support) of the medium of motion etc. But, from the intrinsically genuine or exact point of view, all substances are situated in themselves. For instance, if someone asks another, 'Where are you?' he gives the reply, 'I am in myself.' The effect of referring to these as the supporter and the supported (the container and the contained) amounts to only this much. The medium of motion and the other substances do not exist outside the space of the universe. It is contended that the idea or state of the container and the contained applies only to things which come into existence one after the other. For instance the plums are in the basin[1]. In that manner space is not prior to the other substances such as the medium of motion. Hence, even from the

[1] The basin is prior to the plums. But from the Jaina point of view all substances are uncreated, self-existing and beginningless. Hence the question of space being prior to the other substances does not arise. Such a view is untenable from the Jaina standpoint.

empirical point of view, it is not proper to speak of space and the rest as the supporter and the supported. But this is not improper. The idea of the supporter and the supported applies even to things which come into existence at the same time. For instance, we speak of colour etc. in the pitcher and hands etc. in the body. Now what is the universe? That is called the universe, wherein the substances such as the media of motion and rest are seen to exist. Space is divided into two parts, the universe-space and the non-universe-space. The universe has been described. Space in the universe is the universe-space. And beyond it is the infinite non-universe-space. The distinction between the universe and the non-universe is based on the presence of the media of motion and rest. If the medium of motion does not exist in the universe-space, there can be no certain cause of movement. And there can be no distinction of universe and non-universe. If the medium of rest does not exist, there can be no cause assisting rest. Things will not be stationary, or there will be no distinction of universe and non-universe. Therefore, owing to the existence of both the media of motion and rest, the distinction of universe and non-universe is established.

Jain, S.A., *Reality,* p. 137-138.

Ācārya Umasvami's *Tattvārthasūtra*

आकाशस्यावगाहः ॥ **(5-18)**

(The function) of space (is to) provide accommodation.

Ācārya Pujyapada's *Sarvārthasiddhi*

'Assistance' *(upakāra)* is supplied from the previous sutra. The assistance rendered by space is to give room to other substances such as souls and matter. Now, it is proper to say that

space gives room to souls and forms of matter which are characterized by activity. But the media of motion and rest are inactive and eternally pervasive. And how can penetration apply to these substances? The objection is untenable, as penetration is established by convention. For instance, space is spoken of as pervading everywhere, although there is no movement. This is because space exists everywhere. Similarly, though there is no penetration by the media of motion and rest, it is attributed conventionally as these permeate the entire universe-space.

Another question is raised. If the characteristic of space is to give room for other objects, then there would be no obstruction of objects such as stones by steel, adamant and so on and of cows and others by walls etc. But there is obstruction. Hence it is destitute of the nature of giving room for other things. But this objection is untenable. The obstruction in the instances given is mutual between gross objects like steel and stones. So this does not affect the capacity of space to give room to other objects. In the instances given, obstruction is offered by the objects only and not by space. Further steel, wall, etc., are gross objects and they do not give room to each other. This is not the fault of space. Subtle forms of matter do give room to each other. If it is so, this is not the special characteristic of space, as this is present in others also. But there is no contradiction in this.

The capacity to allow common accommodation to all substances is the special characteristic of space. It cannot be said that this characteristic is absent in the non-universe space, for no substance gives up its own inherent nature.

Jain, S.A., *Reality,* p. 143-144.

दव्वपरिवट्टरूवो जो सो कालो हवेइ ववहारो ।
परिणामादीलक्खो वट्टणलक्खो य परमट्ठो ॥ (21)

गाथा भावार्थ – जो द्रव्यों के परिवर्तन–रूप, परिणाम–रूप देखा जाता है वह तो व्यवहार–काल है और वर्तना लक्षण का धारक जो काल है, वह निश्चय–काल है।

21. Conventional time *(vyavahāra kāla)* is perceived by the senses through the transformations and modifications of substances. Real time *(niścaya kāla)*, however, is the cause of imperceptible, minute changes (called *vartanā*) that go on incessantly in all substances.

लोयायासपदेसे इक्केक्के जे ठिया हु इक्केक्का ।
रयणाणं रासीमिव ते कालाणू असंखदव्वाणि ॥ (22)

गाथा भावार्थ – जो लोकाकाश के एक–एक प्रदेश पर रत्नों की राशि के समान परस्पर भिन्न होकर एक–एक स्थित हैं, वे कालाणु हैं; और वे कालाणु असंख्यात हैं।

22. Real time *(niścaya kāla)* is of the extent of space-points of the universe, pervading the entire universe. Each particle or unit of Real time is distinct and occupies one unit of space; these innumerable particles of Real time, thus, exist in the entire universe *(lokākāśa)*, like heaps of jewels.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥ **(5-22)**

Assisting substances in their continuity of being (through gradual changes), in their modifications, in their movements and in their priority and non-priority in time, are the functions of time.

Ācārya Pujyapada's *Sarvārthasiddhi*

The word *Vartanā*[1] (feminine gender) is derived from the root *'vṛtti'* with the causal suffix *'ṇic'* and the passive or abstract suffix *'yut'*. Causes to be continued, continues, or continuance alone is continuity of existence. Substances such as the medium of motion subsist by their own nature in attaining their modes. This is not possible without help from an external cause, which is the characteristic of time. Hence, assistance in the continuity of being (through gradual changes) is the function of (real) time. What is the meaning of the suffix *'ṇic'*? The mode of a substance subsists. Time is causal in this activity. If it were so, time would attain activity. For instance we say,

[1] The distinction between *vartanā* and *pariṇāma* is not likely to be understood by those who are not acquainted with the Jaina conception of permanence in change or identity in difference. Changes take place in all substances, and yet the substances as substances are permanent. For instance, a piece of gold may be minted into a coin or made into a ring, and thus it undergoes changes. But the gold as such is permanent. Continuity through changes is the characteristic of all substances. Both *vartanā* and *pariṇāma* mean changes. But *vartanā* refers to imperceptible, minute changes that go on incessantly every instant in all substances, whereas *pariṇāma* refers to great changes which are perceptible to the senses and are called modes. See note on *vartanā* on the next page for further details.

'The disciple studies, the preceptor helps him to study'. But there is nothing wrong in this. Even an auxiliary cause is spoken of as a causal agent. For instance, we say that the dried cowdung-fire causes the study of a disciple (in cold weather). Here the cowdung-fire is the auxiliary cause. Similarly time is a causal agent. How is it ascertained as time?

There are particular activities, namely instant etc., and cooking etc. accomplished by instants etc. These are referred to as an instant of time, cooking time and so on by convention. But, in this traditional usage of an instant of time and cooking time and so on, the name of time is superimposed. And this term 'time' signifies the existence of real time[1], which is the basis of this conventional time. How?

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1 *Vartanā*. Imperceptible changes take place incessantly every instant in all substances on account of their own nature. But the external (auxiliary) cause in these minute changes is the substance of time, which is of the extent of space-points of the universe, pervading the entire universe. Each unit of time is distinct and occupies one unit of space. That is, the units of space do not combine and form molecules as do the atoms of matter. Nor do they constitute one single continuum as the medium of motion, the medium of rest or space. The gradual change that takes place in substances owing to the auxiliary cause (of real time) is called *vartanā*. The existence of real time is established by the minute changes that go on in substances. The rice is cooked over the fire in a short interval of time. But the rice has neither been cooked in one instant nor all at once. But every instant, gradual and imperceptible changes have been going on incessantly, with the result the great change (indicated by the larger size of the cooked rice) is perceptible at the end. If minute changes do not take place every instant, then there can be no great change either. Hence, it is established that minute changes have been taking place every instant during the cooking of the rice. And these minute changes take place because of the external cause of time. In this manner, minute changes take place in all substances because of the external cause of time. Time is without activity. Nevertheless time is the auxiliary cause of minute changes taking place in all substances.

What is secondary implies the real. The mode of a substance consists of the annihilation of a particular quality and the origination of another quality without vibration. The modes of the soul are anger and so on. The modes of matter are colour etc. The modes of the media of motion and rest and space are due to the rhythmic rise and fall caused by *agurulaghu guṇa*. Movement is characterized by vibration. It is of two kinds, causal and natural. The motion of the cart etc. is causal, and that of the clouds etc. natural. Prior and posterior apply to time as well as to place. Here these apply to time, as this section deals with time. The help rendered to substances in their continuity of being etc. proves the existence of time. It is contended that continuity of existence is sufficient, as modifications etc. are only subdivisions of it. But modifications etc. are not unnecessary. The amplification is intended to indicate the two kinds of time, real time and conventional time. Real time is established by continuity of being, and conventional time is determined by modifications etc. Conventional time is determined (recognized) by modifications in other substances, which are ascertained by others[1]. It is threefold, the past, the present and the future. In real time the conception of time is of primary importance, and the idea of the past, the present and the future is secondary. In conventional time, the idea of the

1 This sentence may also be rendered thus: 'An activity, which is ascertained by another (the motion of the sun etc.) and which is the cause of determination of another (duration of karmas etc.), is conventionally called time.' This may be elaborated as follows. 'The instant etc., which are ascertained from the gradually increasing quantity of motion of the sun etc., and which are the cause of determination of the duration of karmas, the conditions of existence, etc. as numerable, innumerable, infinite instants and so on, constitute conventional time.' (See *Rājavārtika*)

past, the present and the future is of prime importance, and the idea of time is subordinate. For conventional time depends on the substances endowed with activity and on real time.

Jain, S.A., *Reality,* p. 148-150.

Real Time *(niścaya kāla)*

Kāla or time, though not an element of the physical universe, may be mentioned here. Since change and motion are admitted to be real, time also must be considered real. The real or absolute time as contrasted with the relative time is constituted by simple elements known as *kālāṇus* or instants. Instants, points and atoms are the characteristic conceptions of Jaina thought and in this respect it has a wonderful corroboration from the field of modern mathematics.

The Jaina thinkers in distinguishing time from the five *astikāyas* made use of an important idea. *Astikāya* is spatiality or extensive magnitude. The extensive magnitude is denoted by a technical name, *tiryak pracaya* or horizontal extension...

...But time of *kāla* has only *ūrdhva pracaya*. The elements are in a forward direction. The series is mono-demensional or linear order. Therefore *kāla* has no extension either directly or indirectly. Hence it is not an *astikāya*. Though it is not an *astikāya* it is distinctly a real entity which accounts for changes in other things.

Chakravarti, A. (Prof.),
Ācārya Kundakunda's Samayasāra, Introduction, p. xxxviii-xxxix.

एवं छब्भेयमिदं जीवाजीवप्पभेददो दव्वं ।
उत्तं कालविजुत्तं णायव्वा पंच अत्थिकाया दु ॥ (23)

गाथा भावार्थ – इस प्रकार एक जीव द्रव्य और पाँच अजीव द्रव्य ऐसे छः प्रकार के द्रव्यों का निरूपण किया। इन छहों द्रव्यों में से एक काल के अलावा शेष पाँच अस्तिकाय जानने चाहिए।

23. Thus, six substances *(dravyas)* have been enumerated: one soul substance *(jīva)* and five non-soul substances *(ajīvas)*. Out of these six substances, five substances, leaving Time *(kāla)*, are five *astikāyas*.

Explanatory Notes

Ācārya Kundkund's *Pañcāstikāya-Sāra*

जीवा पुग्गलकाया धम्माधम्मा तहेव आयासं ।
अत्थित्तम्हि य णियदा अणण्णमइया अणुमहंता ॥ (4)

Jīvas or souls, Pudgalas or non-souls, Dharma and Adharma, the principles of rest and motion, and finally Space – these are the Astikāyas. They are eternal, uncreated, and of huge magnitude.

Commentary – Since the atom or the material point is the unit of space, the spatial point is also called *aṇu* or Atom. Since the five entities, such as Jīvas, etc., mentioned above are capable of occupying space, they are called Kāyas (corporeals); the term Kāya implies relation to many spatial points. Existences that can be so related to space are called by the

Jainas, Astikāyas. It is evident that material objects constituted by physical molecules have such space quality. Jīva or soul is also considered to be an Astikāya because of its organic nature. Jīva exists as an organism and as such it is related to body and hence the spatial quality. Dharma and Adharma are the peculiar principles recognized by Jainas as corporeal. These are also Astikāyas. One is the principle of motion, the other is the principle of rest. They are pervading space and as such are Astikāyas. It is not necessary to point out that Space is a multidimensional existence. Jainas have recognized the reality of Space…

…Since Time has neither potentiality nor really the possibility of such space relations it is denied the name Astikāya. It is purely an entity of monodimensional series. Though it is not Astikāya it does not cease to be a real entity.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 2-3.

संति जदो तेणेदे अत्थीति भणंति जिणवरा जम्हा ।
काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥ (24)

गाथा भावार्थ – पूर्वोक्त जीव, पुद्गल, धर्म, अधर्म तथा आकाश – ये पाँचों द्रव्य विद्यमान हैं इसलिए जिनेश्वर इनको 'अस्ति' कहते हैं, और ये काय के समान बहु प्रदेशों को धारण करते हैं इसलिए इनको 'काय' कहते हैं। 'अस्ति' तथा 'काय' दोनों को मिलाने से ये पाँचों 'अस्तिकाय' होते हैं।

24. The aforesaid five substances *(dravyas)* – soul *(jīva)*, matter *(pudgala)*, the medium of motion *(dharma)*, the medium of rest *(adharma)*, and space *(ākāśa)* – exist eternally, therefore, these are called *'asti'* by Lord Jina; since each has many space-points, these are also called *'kāya'*. Combining the two qualities (existence and space quality), these are termed as the five *astikāyas (pañcāstikāyas)*.

EXPLANATORY NOTES

Ācārya Kundkund's *Pañcāstikāya-Sāra*

जेसिं अत्थिसहावो गुणेहिं सह पज्जएहिं विविहेहिं ।
ते होंति अत्थिकाया णिप्पण्णं जेहिं तइलुक्कं ॥ (5)

Whatever things have the essential nature of manifesting themselves severally through their numerous qualities and modes are the Asikāyas. These fill the three worlds – they being the constituent parts of the world.

Commentary – Since these are real, they are *asti*. Since they

constitute the world or Loka they have the space quality, hence they are *kāyas*. *Astikāya* then implies existential nature as well as space quality.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 3.

Existence (*asti*) and space quality *(kāya)*, together, make an *astikāya*

'Astikāya' consists of two words, 'Asti' and 'Kāya'. 'Asti' literally means exists. Now, the five kinds of substances, viz., Jīva, Pudgala, Dharma, Adharma and Ākāśa always exist, hence, while mentioning any of these, one might say, "it exists." Again each of these substances has many Pradeśas, like bodies. Hence each of these might also be said to be 'Kāya' (literally, body). These two characteristics being combined, each of the aforesaid five substances are named 'Astikāya' or 'that which exists and has different Pradeśas like a body'. It should be remembered that to be an Astikāya, a substance must have both these characteristics. The substance Kāla (Time), though having the first characteristic (*viz*. existence), is not called Astikāya, because it does not have many Pradeśas.

Ghoshal, Sarat Chandra, *Dravya-Saṃgraha,* p. 45.

होंति असंखा जीवे धम्माधम्मे अणंत आयासे ।
मुत्ते तिविह पदेसा कालस्सेगो ण तेण सो काओ ॥ (25)

गाथा भावार्थ – एक जीव, धर्म तथा अधर्म द्रव्य में असंख्यात प्रदेश हैं और आकाश में अनन्त प्रदेश हैं। पुद्‍गल द्रव्य में संख्यात, असंख्यात तथा अनन्त प्रदेश हैं और काल के एक ही प्रदेश है, इसलिए काल को 'काय' नहीं माना गया है।

25. There are innumerable space-points in a soul *(jīva)*, the medium of motion *(dharma)*, and the medium of rest *(adharma)*. Space *(ākāśa)* has infinite space-points. Matter *(pudgala)* has numerable, innumerable and infinite space-points. Time *(kāla)* has just one space-point and, therefore, it is not called *kāya*.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

असंख्येयाः प्रदेशाः धर्माधर्मैकजीवानाम् ॥ (5-8)

There are innumerable points of space in the medium of motion, the medium of rest, and in each individual soul.

Ācārya Pujyapada's *Sarvārthasiddhi*

What cannot be counted is innumerable. Innumerable is of three kinds, the minimum, the maximum, and that which is neither the minimum nor the maximum (i.e. midway between the two). Here the third variety of innumerable is implied. A

space-point *(pradeśa)* is the space occupied by an indivisible elementary particle *(paramāṇu)*[1]. The medium of motion, the medium of rest and each soul have the same innumerable space-points. The media of motion and rest are co-extensive with the universe. The soul is of the same number of space-points as the other two. Still the soul is capable of contraction and expansion. So it occupies either a small body or a big one determined by its karmas. But, when the soul expands filling up the universe (prior to liberation), first the central eight points of the soul occupy the centre of the place called *citra vajra paṭala,* which is underneath Mount Mandara. And then the soul spreads filling up the entire universe in all directions[2].

Jain, S.A., *Reality,* p. 135.

Ācārya Umasvami's *Tattvārthasūtra*

आकाशस्यानन्ताः ॥ **(5-9)**

The units of space are infinite.

Ācārya Pujyapada's *Sarvārthasiddhi*

Space pervades both the universe and the non-universe[3]. Infinite means endless. What is infinite? The space-points of

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1 Though the indivisible elementary particle is not the same as the atom (it is much smaller than the atom), the term 'atom' is used in the translation to denote the ultimate indivisible particle for the sake of simplicity.

2 see *Kevalī-samudghāta* on p. 32.

3 The space in which the other substances are found is called the universe or *loka*. The empty space outside the universe is called the non-universe or *aloka*. In the non-universe, space alone exists without the other five substances, namely the souls, the medium of motion, the medium of rest, matter, and time.

ākāśa or space are infinite. The idea of space-points is to be understood as in the previous instance.

Jain, S.A., *Reality,* p. 135.

Ācārya Umasvami's *Tattvārthasūtra*

संख्येयासंख्येयाश्च पुद्गलानाम् ॥ **(5-10)**

(The space-points) of forms of matter are numerable and innumerable also.

Ācārya Pujyapada's *Sarvārthasiddhi*

The particle *'ca'* in the sutra includes infinite times infinite also. Some molecules of matter have countable space-points, some others countless and yet others infinite space-points. It is contended that infinite times infinite should be mentioned in the sutra. But it is untenable. For the latter (infinite times infinite) is based on the former (infinite). Infinite is of three kinds, *parītānantaṃ, yuktānantaṃ* and *anantānantaṃ*.

All these are based on the infinite which is common. A contention arises. It is admitted that the universe is of innumerable space-points. How, then, can the universe accommodate molecules of infinite and infinite times infinite space points? It is contradictory. Therefore it cannot be infinite. No, there is no inconsistency here. The indivisible particles of matter are capable of taking subtle forms, and in such subtle forms even infinite particles of matter can find accommodation in one space-point. And their pervading capacity is also not affected. Therefore, there is no inconsistency in infinite particles of matter (in a subtle state) dwelling in one space-point.

In the previous sutra the forms of matter *(pudgalas)* are mentioned in general. Hence the space-points mentioned will

apply also to the indivisible atom. The next sutra is intended to exclude the indivisible particle of matter.

Jain, S.A., *Reality,* p. 136-137.

Particles of Time *(kāla)* exist in every unit of the universe-space *(lokākāśa)*

…we cannot attribute multitude of space-points to time either really or conventionally. With regard to the medium of motion etc., multitude of space-points has been mentioned from the real point of view. For instance, it has been described that the media of motion and rest, space and a single soul are of innumerable space-points. Similarly, multitude of space-points is attributed to the atom with a single space-point figuratively from a certain point of view *(pūrvottarabhāva prajñāpana naya)*. But for time there is no multitude of space-points from both points of view. Therefore, there is no spatiality *(kāyatva)* for time.

...What is the extent of time if it is manifold? The static (inactive) particles of time exist throughout the universe-space, each time-particle being located in each space-point. We quote from the scriptures: "Those innumerable substances, which exist one by one in every unit of the universe-space, like heaps of jewels, are the points of time." These are non-material, as these are devoid of qualities such as form (colour).

Jain, S.A., *Reality,* p. 164-165.

एयपदेसो वि अणू णाणाखंधप्पदेसदो होदि ।
बहुदेसो उवयारा तेण य काओ भणंति सव्वण्हु ॥ (26)

गाथा भावार्थ – एक प्रदेश का धारक पुद्गल–परमाणु भी नाना स्कन्ध–रूप होने की योग्यता के कारण बहुप्रदेशी होता है, इस कारण सर्वज्ञदेव उपचार से पुद्गल–परमाणु को 'काय' कहते हैं।

26. An infinitesimal particle *(paramāṇu)* of matter *(pudgala)* has one space-point only, but since it transforms into molecules it is said to be having multiple space-points. Therefore, Lord Jina has empirically called the particle of matter *'kāya'*.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥ (5-14)

The forms of matter occupy (inhabit) from one unit of space onwards.

Ācārya Pujyapada's *Sarvārthasiddhi*

The compound of one and unit of space is one unit of space. That, which has one unit of space as the beginning, is beginning with one unit of space.

The accommodation of forms of matter in the space-points of *ākāśa* is in diverse ways. From the nature of the compound one unit of space is also taken. For instance, one elementary particle *(paramāṇu)* occupies one unit of space. Two particles either combined or separate occupy one or two units of space.

Three particles either combined or separate occupy one, two or three units of space according to the nature of the molecular combination. Similarly, molecules of numerable, innumerable and infinite atoms are accommodated in one, countable and countless units of space. Now, it stands to reason that the non-material substances such as the media of motion and rest can both be accommodated in the same place at the same time without obstruction. But how is it possible in the case of material objects? It is possible even in the case of material objects, as these are capable of immersion or condensation and of taking subtle forms. For instance, the lights[1] from several lamps in a room intermingle. It should be understood in this manner from the authority of the scriptures also. It has been said as follows.

"The universe is densely (without inter-space) filled with several varieties of infinite times infinite forms of matter of subtle and gross nature in all the directions (i.e., horizontally and vertically)."

Jain, S.A., *Reality,* p. 136-137.

Ācārya Umasvami's *Tattvārthasūtra*

अणवः स्कन्धाश्च ॥ **(5-25)**

(Moleules) are formed by division (fission), union (fusion), and division-cum-union.

Ācārya Pujyapada's *Sarvārthasiddhi*

That, which occupies one space-point and possesses the capacity to produce the modes of touch, taste, etc., is called an atom. Owing to the minuteness of its size, the atom is itself the

[1] Light is a form of matter according to the Jaina view.

beginning, the middle and the end. It has been said so in the scriptures. “The atom is itself the beginning, the middle and the end. It cannot be perceived by the senses. Ascertain that which cannot be divided as the atom (an infinitesimal particle).” Molecules are collections of atoms, which in their gross state can be taken by the hand and handled. If action is present in a few instances, by synecdoche it can be extended to others in conventional acceptation. Hence the word ‘molecule’ is applicable also to molecules consisting of two or more atoms, which cannot be handled etc. Though matter is of infinite varieties, still it is divided into two classes on the basis of atoms and molecules. The plural is used in the sutra in order to indicate the infinite varieties of matter included under these two classes of ‘atoms’ and ‘molecules’. The two terms ‘atoms’ and ‘molecules’ are mentioned separately, without being combined into a compound, in order to indicate the connection between this and the two previous sutras. The atoms are characterized by touch, taste, smell and colour. Molecules, on the other hand, are characterized by sound, union, fineness, grossness, shape, division, darkness, image, sunshine, moonlight as well as by touch, taste, smell and colour.

Jain, S.A., *Reality,* p. 153.

जावदियं आयासं अविभागीपुग्गलाणुउट्टद्धं ।
तं खु पदेसं जाणे सव्वाणुट्ठाणदाणरिहं ॥ (27)

गाथा भावार्थ – जितना आकाश अविभागी पुद्गल परमाणु से रोका जाता है उसको निश्चय से सब परमाणुओं को स्थान देने में समर्थ प्रदेश जानो।

27. A space-point *(pradeśa)* is the space in *ākāśa* occupied by an indivisible elementary particle *(paramāṇu)* of matter *(pudgala)*. A space-point is able to accommodate all other infinitesimal particles *(paramāṇu)*.

EXPLANATORY NOTES

Inter-penetrability of particles of matter

...The indivisible particles of matter are capable of taking subtle forms, and in such subtle forms even infinite particles of matter can find accommodation in one space-point. And their pervading capacity is also not affected. Therefore, there is no inconsistency in infinite particles of matter (in a subtle state) dwelling in one space-point.

Jain, S.A., *Reality,* p. 136

...Now a contention arises. If one soul occupies one unit of space, how can infinite times infinite souls with their several bodies find room in the universe-space, which is only of the extent of innumerable units of space? It should be understood that the souls dwell in subtle and gross forms. The gross ones possess bodies which offer obstruction. But even infinite times infinite souls in a subtle state (the lowest category of souls with

one sense only) along with their subtle bodies dwell even in the space occupied by a single one-sensed *nigoda jīva*. There is no obstruction among themselves and between them and the gross ones. So there is no contradiction in the fact of infinite times infinite souls residing in the innumerable units of space of the universe.

It has been said that each soul is of the same units of space as the universe. How, then, can a soul reside in one unit of space (the universe-space divided into innumerable parts)? Should not each soul permeate the entire universe?

The soul which is non-material somehow assumes material form on account of beginningless bondage. And it dwells in small or big bodies on account of its karmic body by contraction and expansion as the light of the lamp. Therefore, the soul can dwell in one, two, etc. of the innumerable parts of the universe. The light of a lamp lit in an open space extends far and wide. But it extends only to the limit of a dish or a room in which the lamp is placed.

It is contended that the medium of motion and the rest will become one by their commingling with one another because of their reciprocal spatial interpenetration. But it is not so. Though there is reciprocal commingling of the substances, these do not give up their intrinsic nature. "All the substances interpenetrate, they give space (accommodation) to one another, and they commingle with one another. Yet these never give up their own nature."

Jain, S.A., *Reality,* p. 140-141

आसवबंधणसंवरणिज्जरमोक्खा सपुण्णपावा जे ।
जीवाजीवविसेसा ते वि समासेण पभणामो ॥ (28)

गाथा भावार्थ – अब जो आस्रव, बन्ध, संवर, निर्जरा, मोक्ष, पुण्य तथा पाप ऐसे सात पदार्थ, जो जीव तथा अजीव के ही भेदरूप हैं, इनको भी संक्षेप से कहते हैं।

28. The subdivisions of soul *(jīva)* and non-soul *(ajīva)*, namely, influx *(āsrava)*, bondage *(bandha)*, stoppage *(saṃvara)*, gradual dissociation *(nirjarā)*, liberation *(mokṣa)*, merit *(puṇya)*, and demerit *(pāpa)* are described, in brief, next.

Explanatory Notes

Ācārya Kundkund's *Pañcāstikāya-Sāra*

जीवाजीवा भावा पुण्णं पावं च आसवं तेसिं ।
संवरणिज्जरबंधो मोक्खो य हवंति ते अट्ठा ॥ (108)

Life and non-life (Jīva and Ajīva) are the two primary Padārthas. Out of these appear righteousness (Puṇya), sin (Pāpa), their source or inflow (Āsrava), their prevention (Saṃvara), their partial annihilation (Nirjarā), bondage (Bandha) and salvation (Mokṣa). These are the nine Padārthas.

Commentary – Of these Jīva or life alone has consciousness. Ajīva is so called because of the absence of consciousness. These are the five Dravyas mentioned previously: matter,

space, condition of motion and that of rest, and finally time. These five constitute the non-life. Life and non-life are the root Padārthas. Seven other Padārthas enumerated above originate from the different relations of Jīva to Pudgala or matter.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Paṇcāstikāya-Sāra, p. 96.

Ācārya Umasvami's *Tattvārthasūtra*

जीवाजीवास्त्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥ **(1-4)**

(The) soul, (the) non-soul, influx, bondage, stoppage, gradual dissociation and liberation constitute reality.

Ācārya Pujyapada's *Sarvārthasiddhi*

The soul is characterized by consciousness, which is divided into several kinds such as knowledge and so on. The non-soul is opposed to the nature of the soul. The inflow of auspicious and evil karmic matter into the soul is influx. The mutual intermingling of the soul and karmas is bondage. The obstruction of the inflow of karmic matter into the soul is stoppage. The separation or falling off of part of karmic matter from the soul is dissociation. The complete annihilation of all karmic matter (bound with any particular soul) is liberation. These are described in detail later on. All fruits are experienced by the soul. So the soul is mentioned first in the sutra. The non-soul is mentioned next as it is of use to the soul. Influx is included next as it concerns both the soul and the non-soul. Bondage is added next, as it follows influx. As there is no bondage for one who practises stoppage, stoppage is mentioned after bondage in order to indicate that it is its opposite. Dissociation proceeds after stoppage, and hence it is mentioned after stoppage. As

liberation is attained at the end, it is mentioned last.

Here merit and demerit must be included, as others have spoken of nine categories. No, it is not necessary to include these, as these are implied in influx and bondage. If it were so, the mention of influx etc. is unnecessary, as these are included in the soul and the non-soul. No, it is not unnecessary. Here liberation is the main theme of the work. So that must be mentioned. And that (liberation) is preceded by the cycle of births and deaths. Influx and bondage are the main causes of transmigration. Stoppage and gradual dissociation are the chief causes of liberation. Hence these are mentioned severally in order to indicate the chief causes and effects. It is well-known that the particulars implied in the general are mentioned separately according to needs. For instance, '*Kṣatriyas* have come, Suravarma[1] also (has come)'.

It has been mentioned that the word *tattva* is an abstract noun. How can it be in apposition to the words denoting substances such as the soul? The same relation is attained as it is not different from the others[2] and as substance *(dravya)* is superimposed on quality *(bhāva)*. For instance, we say that consciousness alone is the soul.

In this compound sentence, *'Upayoga eva ātmā', upayoga* is *bhāvavāci* (abstract noun) and *ātmā* is *dravyavāci* (concrete noun). Still these two are in apposition. If so, the gender and number of the adjective must be the same as the gender and number of the noun. No. Even in a compound composed of a noun and an adjective, owing to the nature of the words, these do not give up their own genders and numbers. (So it is not

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1 Suravarma is also a *kṣatriya*, still he is mentioned separately with some object.

2 Qualities are not separate from substances.

wrong even if the gender and number of the noun are different from the gender and number of the adjective.) The first sutra also must be considered in the same manner.

Jain, S.A., *Reality,* p. 7-8.

आसवदि जेण कम्मं परिणामेणप्पणो स विण्णेओ ।
भावासवो जिणुत्तो कम्मासवणं परो होदि ॥ (29)

गाथा भावार्थ – आत्मा के जिस परिणाम से कर्म का आस्रव होता है उसको श्रीजिनेन्द्र द्वारा कहा हुआ भावास्रव जानना चाहिए। और ज्ञानावरणादि कर्मों का जो आस्रव है उसे द्रव्यास्रव जानना चाहिए।

29. Dispositions of the soul that cause influx of karmas is called by Lord Jina the psychic (subjective) influx *(bhāva āsrava)*. The other kind is material (objective) influx *(dravya āsrava)*.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

स आस्रवः ॥ (6-2)

It (this threefold activity) is influx *(āsrava)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

Just as water flows into the lake by means of streams, so also karmic matter flows into the soul through the channel or medium of activity. Hence activity, which is the cause of influx of karma, is called influx *(āsrava)*.

Karma is said to be of two kinds, namely merit *(puṇya)* and demerit *(pāpa)*. Is activity the cause of inflow of these two

kinds of karmas indiscriminately, or is there any distinction? This question is answered in the next sutra.

Jain, S.A., *Reality,* p. 168-169.

Ācārya Umasvami's *Tattvārthasūtra*

शुभः पुण्यस्याशुभः पापस्य ॥ **(6-3)**

Virtuous activity is the cause of merit *(puṇya)* and wicked activity is the cause of demerit *(pāpa)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

What is good and what is evil? Killing, stealing, copulation, etc. are wicked activities of the body. Falsehood, harsh and uncivil language are wicked speech-activities. Thoughts of violence, envy, calumny, etc. are wicked thought-activities. The opposites of these are good. How can activity be good or wicked? That activity which is performed with good intentions is good. And that which is performed with evil intentions is wicked. But the distinction is not based on the activities being the causes of auspicious and inauspicious karmas[1]. In that case, there would be no good activities at all, as good activities also are admitted to be the cause of bondage of knowledge-obscuring karmas etc. (by the Jaina)[2]. That, which purifies the soul or by which the soul is purified, is merit *(puṇya),* namely that which produces happy feeling etc. That which protects or keeps the soul away

[1] From the Jaina standpoint, intentions are all-important and not activities in themselves. And the consequences are largely determined by the intentions underlying any activity.

[2] From the real point of view, it is no doubt true that all activities are undesirable as every kind of activity is the cause of influx and bondage. But from the empirical point of view there is difference. Merit leads to pleasure and demerit to pain.

from good is demerit *(pāpa),* namely that which produces unhappy feeling etc.

Jain, S.A., *Reality,* p. 168-169.

Bhāva aspect refers to soul and _dravya_ aspect to matter

Purity of thought in self is the subjective righteousness or Bhāva Puṇya. As conditioned by this there is the corresponding objective righteousness of Karmic matter, or Dravya Puṇya. Similarly evil thought or the impurity of the heart is known as subjective sin or Bhāva Pāpa. As the result of this there is the Karmic matter of Dravya Pāpa, whose nature is vicious. The appearance of lust, desire and aversion, is the subjective influx of Karmas, Bhāva Āsrava. As the concomitant of these affective states Karmic matter flows in towards the soul, which is Dravya Āsrava or the physical current of Karmas. Suppressing the state of lust, desire and aversion by the principle of renunciation is the subjective inhibition or prevention which is Bhāva Saṃvara…

…Moha or spiritual stupor, desire and aversion: these bring about a characteristic proneness towards Karmic matter in the nature of Jīva. This proneness towards the Karmic environment is of the nature of Psychic disposition which spins out a cocoon of evil thoughts enshrouding the self. This is Bhāva Bandha. On account of this disposition there results the settling in of Karmic matter on the Jīva. This is objective bondage or Dravya Bandha. Lastly, realization of the purest and perfect self after complete emancipation from evil is the subjective salvation or Bhāva Mokṣa. The absolute annihilation of Karmic matter and the liberation of Jīva from the physical shackles is the objective Mokṣa or Dravya Mokṣa. In

all these cases the Bhāva aspects refer to Jīva and the Dravya aspects to matter.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 96-97.

Ācārya Kundkund's *Pañcāstikāya-Sāra*

रागो जस्स पसत्थो अणुकंपासंसिदो य परिणामो ।
चित्ते णत्थि कलुस्सं पुण्णं जीवस्स आसवदि ॥ (135)

Whenever Jīva has desires high and noble, thoughts based on love and sympathy and in whose mind there are no evil impulses towards the same, the Karmic matter that causes merit flows in as conditioned by the above mentioned springs of righteousness.

अरहंतसिद्धसाहुसु भत्ती धम्मम्मि जा य खलु चेट्ठा ।
अणुगमणं पि गुरूणं पसत्थरागो त्ति वुच्चंति ॥ (136)

Love and devotion towards Arhantas, Siddhas and Sadhus, living according to the rules of conduct for householders and ascetics, and faithfully following the Masters, these are said to be the noble deeds.

तिसिदं बुभुक्खिदं वा दुहिदं दट्ठूण जो दु दुहिदमणो ।
पडिवज्जदि तं किवया तस्सेसा होदि अणुकंपा ॥ (137)

If anyone moved at the sight of the thirsty, the hungry and the miserable, offers relief to them, out of pity, then such behavior of that person is love or charity.

कोधो व जदा माणो माया लोभो व चित्तमासेज्ज ।
जीवस्स कुणदि खोहं कलुसो त्ति य तं बुधा वेंति ॥ (138)

Whenever anger, pride, deceit and covetousness, appear in the mind of a Jīva, they create disturbing emotion, interfering with calmness of thought. This emotional agitation of thought is called impure thought by the wise.

चरिया पमादबहुला कालुस्सं लोलदा य विसयेसु ।
परपरितावपवादो पावस्स य आसवं कुणदि ॥ **(139)**

Inordinate taste for worldly things, impure emotions, hankering for and indulging in sensual pleasures, causing anguish to fellow beings, and slandering them openly or covertly; these constitute the spring of evil.

सण्णाओ य तिलेस्सा इंदियवसदा य अत्तरुद्दाणि ।
णाणं च दुप्पउत्तं मोहो पावप्पदा होंति ॥ **(140)**

The different animal instincts, the different soul-soiling emotions, the tempting senses, suffering and wrath, undesirable thoughts and corruption of the faculties of perception and will; these constitute the spring of evil.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 112-115.

मिच्छत्ताविरदिपमादजोगकोहादओऽथ विण्णेया ।
पण पण पणदह तिय चदु कमसो भेदा दु पुव्वस्स ॥ (30)

गाथा भावार्थ – अब प्रथम जो भावास्त्रव है उसके मिथ्यात्व, अविरति, प्रमाद, योग और क्रोध आदि कषाय, ऐसे पाँच भेद जानने चाहिए और मिथ्यात्व आदि के क्रम से पाँच, पाँच, पन्द्रह, तीन, और चार भेद समझने चाहिए। अर्थात् मिथ्यात्व के पाँच भेद, अविरति के पाँच भेद, प्रमाद के पन्द्रह भेद, योग के तीन भेद और क्रोध आदि कषायों के चार भेद जानने चाहिए।

30. The first of these, psychic influx *(bhāva āsrava)*, as an antecedent to bondage, is due to five reasons: wrong belief *(mithyātva)*, non-abstinence *(avirati)*, negligence *(pramāda)*, activity *(yoga)*, and passion *(kaṣāya)*. These are of five, five, fifteen, three, and four kinds, respectively.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥ (8-1)

Wrong belief, non-abstinence, negligence, passions, and activities are the causes of bondage.

Ācārya Pujyapada's *Sarvārthasiddhi*

Wrong faith has been explained. Where has it been explained? It has been explained under the sutra, 'Belief in things as they are constitutes right faith'. And also in describing influx, the opposite of right faith has been explained under activities, as that which tends to misbelief. Abstinence has been described.

Non-abstinence must be understood to be the opposite of abstinence. Negligence is included in misinterpreting the injunctions and indifference to observe them. It is indifference to laudable activities. The passions – anger, pride, deceitfulness and greed – with their subdivisions have been explained. Where? Under the sutra, 'The subdivisions of the former are the senses, the passions, etc.' (VI, 5). Activities have been explained as three, namely bodily activity, mental activity and speech. Where? Under the sutra, 'The action of the body, the organ of speech and the mind is called *yoga* (activity).' Wrong belief is of two kinds, natural and derived from teaching. The manifestation of disbelief in the true nature of reality, on the rise of perversity-karma, without teaching by others, is the first variety. The second variety, which is based on the teaching of others, is of four kinds namely *kriyāvādī, akriyāvādī, ajñānika* and *vainayika*. Or it is of five kinds – absolutistic (one-sided) attitude, contrary attitude, doubtful attitude (scepticism), non-discriminating attitude and ignorant attitude. The identification of a thing and its attribute as 'this alone' or 'thus only' is absolutistic attitude. The supreme being alone is everything (the whole universe), or everything is permanent or everything is momentary – these are the absolutistic attitudes. 'An ascetic with material possessions is a passionless saint,' 'The omniscient lord takes morsels of food,' 'Woman attains liberation.' These are contrary attitudes. The indecisive view, whether the three gems of right faith, right knowledge and right conduct lead to emancipation or not, is scepticism. All gods are one and all religions are the same – these are non-discriminating attitudes. Incapacity to examine what is good and what is not good to oneself is ignorant attitude. To quote from the scriptures:

"There are one hundred and eighty kinds of *kriyāvādins,* eighty-four kinds of *akriyāvādins,* sixty-seven kinds of *ajñānikas* and thirty-two kinds of *vainayikas*."

Non-abstinence is of twelve kinds relating to the six classes of embodied souls or beings and the six senses.[1] The sixteen passions and the nine quasi-passions together make up twenty-five passions. There is slight difference between the passions and the quasi-passions.[2] But the difference is not meant here. So these are grouped together. Mental activities are four, namely true, false, both true and false, and neither true nor false. Similarly speech-activities also are four. Bodily activities are five. These make up thirteen, also fifteen in the case of *pramatta saṃyata,* who attains activity of the supernormal body *(āhāraka kāyayoga)* and the activity of the supernormal body associated with the gross body *(āhāraka miśra kāyayoga)*.

Negligence is of several kinds. It is with regard to the fivefold regulation of activities, threefold self-control, eight kinds of purity, and ten kinds of moral virtues and so on. The eight kinds of purity are purity in thought, in body, in reverence, in walking, in food accepted, in placing things, in lying down and sitting and in speech. The moral virtues are ten. These are the five causes of bondage whether concurrently or severally. In the case of the misbeliever all the five causes operate. In the case of those in the second, third and fourth stages of spiritual development, the four causes commencing from non-abstinence operate. In the case of beings in the fifth stage of development, non-abstinence-cum-abstinence, negligence, the passions and the activities operate. In the case of the ascetic in the sixth stage of development negligence,

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1 Not abstaining from injury to the six types of living beings and not restraining the six senses including the mind from the objects of their desire – these constitute the twelve kinds of non-abstinence. The six types of living beings are the five kinds of immobile beings, namely earth, water, fire, air and plants, and the mobile beings.

2 The negative sign in *nokaṣāya* is used in the sense of 'slight'.

passions and activities operate. Passions and activities alone operate in the seventh, eighth, ninth and tenth stages of development. In the eleventh, twelfth and thirteenth stages, activities alone operate. In the last stage there is no cause for bondage. The causes of bondage have been described.

Jain, S.A., *Reality,* p. 215-217.

Ācārya Kundkund's *Pañcāstikāya-Sāra*

हेदू चदुव्वियप्पो अट्ठवियप्पस्स कारणं भणिदं ।
तेसिं पि य रागादी तेसिमभावे ण बज्झंति ॥ **(149)**

The eight kinds of Karmas are said to be caused by the four external conditions or Dravya Pratyayas.[1] But these conditions themselves are the result of desire, etc., or Bhāva Pratyayas. Without these intrinsic conditions there will be no bondage.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 122.

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[1] The external conditions are called *Dravya Pratyayas* because they are directly associated with karmic matter and the ultimate psychological conditions are called *Bhāva Pratyayas* because they refer to the disposition of Ātman.
Ācārya Kundkund's *Pañcāstikāya* traces the bondage of karmas to four causal conditions, namely, *mithyātva, avirati, kaṣāya,* and *yoga*. *Ācārya* Umasvami has enumerated five causal conditions, with one additional *pramāda (Tattvārthasūtra,* 8-1). Some Jaina thinkers take the view that *pramāda* is implicit in the four mentioned in *Pañcāstikāya*.

णाणावरणादीणं जोग्गं जं पुग्गलं समासवदि ।
दव्वासवो स णेओ अणेयभेओ जिणक्खादो ।। (31)

गाथा भावार्थ – ज्ञानावरण आदि आठ कर्मों के योग्य जो पुद्गल आता है उसको द्रव्यास्रव जानना चाहिए। वह अनेक भेदों सहित है, ऐसा श्रीजिनेन्द्र देव ने कहा है।

31. Influx of particles of matter which are fit to turn into eight kinds of karmas, like knowledge-obscuring karma, is called material influx *(dravya āsrava)* by Lord Jina; these eight kinds of karmas, again, are of many kinds.

EXPLANATORY NOTES

Ācārya Kundkund's *Samayasāra*

अट्ठविहं पि य कम्मं सव्वं पोंग्गलमयं जिणा विंति ।
जस्स फलं तं वुच्चदि दुक्खं ति विपच्चमाणस्स ।। (2-7-45)

As pronounced by the Omniscient Lord, all the eight kinds of karmas are subtle material particles, and that the fruition of these karmas results into suffering that everyone recognizes.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 25.

According to Jaina metaphysics the various karmas are intrinsically material though of subtle form. Since they are material in nature they are quite distinct from the *jīva* whose character-

istic is *cetanā*. The karmic matter which is *acetana* in nature while operating, interferes with the pure consciousness of the *jīva*. On account of this interference the various psychic states present in the empirical Self are really the effect of the operative cause of the karmic matter. These psychic states constitute the suffering associated with the *saṃsārī jīva*.

Chakravarti, A. (Prof.), *Ācārya Kundakunda's Samayasāra,* p. 234.

Ācārya Umasvami's *Tattvārthasūtra*

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नाम-
गोत्रान्तरायाः ॥ **(8-4)**

The type-bondage is of eight kinds, knowledge-obscuring, perception-obscuring, feeling-producing, deluding, life-determining, name-determining (physique-making), status-determining, and obstructive karmas.

Ācārya Pujyapada's *Sarvārthasiddhi*

The first, that is type-bondage, must be understood to be of eight kinds. Covers or is covered by this is covering. This is added to each – knowledge-covering, perception-covering. Feels or is felt by this is feeling. Deludes or is deluded by this is deluding. That, by which one takes the form or state of a hell-being and so on, is life *(āyu)*. Names or is named by this is name. That by which one is called high or low is status *(gotram)*. That which comes between the host, the guest, gift and so on is obstructive karma *(antarāya)*. The matter taken in by the thought-activity of a single self is turned into eight kinds as described above, just as the food taken once is changed into blood and other fluids.

Jain, S.A., *Reality,* p. 220.

Ācārya Umasvami's *Tattvārthasūtra*

पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदा यथाक्रमम् ॥ **(8-5)**

The subdivisions are five, nine, two, twenty-eight, four, forty-two, two, and five kinds respectively.

Ācārya Pujyapada's *Sarvārthasiddhi*

It is contended that 'secondary' must be mentioned in the sutra in order to indicate that the subdivisions are so many. It is not necessary, as it is implied from what is left over. First the eight main divisions of type-bondage have been mentioned. So it must be understood that this sutra refers to the secondary divisions or subdivisions left over. The word 'kinds' is taken with five etc. respectively. Knowledge-obscuring is of five, perception-or-intuition-obscuring of nine, feeling-producing of two, deluding of twenty-eight, life of four, name of forty-two, status of two, and obstructive of five, kinds.

Jain, S.A., *Reality,* p. 220-221.

The nature of influx (*āsrava)*

To begin with *āsrava,* the first thing to grasp is that there can be no bondage of pure mental abstractions, or purely wordy concepts; the word signifies some kind of real fetters, not, indeed, consisting in chains of iron, but of some very subtle and fine kind of matter. It is well to know that nothing but force, in some form or other, is capable of exercising restraint or of holding living beings in the condition of captivity, and that no kind of force is conceivable apart from a substance of some kind or other. The bondage of soul must, therefore, be the bondage of matter, the only substance which is known to enter into interaction with souls, and the obtainment of freedom must

consequently imply the removal of the particles of this foreign material from the constitution of the ego.

As for the principle of interaction between spirit and matter, observation shows that the soul is liable to be affected, agreeably or otherwise, by all kinds of actions, mental, physical and those concerned with speech. But before the soul can be affected by them it is necessary that they should produce a modification of its substance, that is, a characteristic change in the stage of its feeling-consciousness. But, since no modification of the feeling-consciousness is possible or conceivable in the absence of a material agent reaching and making a deep impression on it, it is certain that matter must be flowing towards the soul with every thought, word and deed, modifying its condition and affecting its states. For it is obvious that apart from matter there is no other substance to enter into interaction with spirit, whence it follows that matter flows towards the soul with every action of the mind and body, including the articulation of sounds and words, i.e., speech.

The first great law of interaction between spirit and matter, accordingly, may be laid down as follows: ***all actions of embodied living beings, whether mental, or physical, including speech, are accompanied by an influx of matter towards the soul.***

Jain, Champat Rai, *The Key of Knowledge,* p. 621.

बज्झदि कम्मं जेण दु चेदणभावेण भावबंधो सो ।
कम्मादपदेसाणं अण्णोण्णपवेसणं इदरो ॥ (32)

गाथा भावार्थ – जिन चेतन परिणामों से कर्म बँधता है वह तो भावबन्ध है, और कर्म तथा आत्मा के प्रदेशों का एकमेव होना अर्थात् आत्मा द्वारा पुद्गल कर्मों का ग्रहण करना द्रव्यबन्ध है।

32. Dispositions of the soul, like perverted faith actuated by passions, cause psychic bondage *(bhāva bandha)*, and the interpenetration of the karmic matter with the space-points of the soul is termed as material bondage *(dravya bandha)*.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

सकषायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥ (8-2)

The individual self attracts particles of matter which are fit to turn into karma, as the self is actuated by passions. This is bondage.

Ācārya Pujyapada's *Sarvārthasiddhi*

'Sakaṣāya' means associated with passions. The nature of being associated with passions is the cause. Why is the cause mentioned again? Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the self attracts karmas of duration and fruition corresponding to the

virulent, mild or moderate nature of the passions. How does the soul which is immaterial take in karmic matter? In answer to this question the author commences the sutra with the word *'jīva'*. That which lives is *jīva*. It is called *jīva* because it has vitality and life. For the sake of brevity the sutra may read *karmayogyān* instead of *karmaṇo yogyān*. But the splitting is intended to indicate another idea or statement. What is that other statement? It is that the living being is actuated by passions on account of karmas. This is what is implied. *Karmaṇo* is the expression of the cause. Owing to the rise of karmas, the self is imbued with passions. There can be no tinge or stain of passion in the case of a soul free from karmas. From this it follows that the bondage or association between the self and karma – spirit and matter – is beginningless. So there is no room for the question how the immaterial soul is bound by the material karmas. Otherwise, if we postulate a beginning for the bondage, there can be no bondage at all as in the case of the emancipated souls characterized by utter purity. The second statement is that the self takes in appropriate particles of matter capable of being transformed into karma. The case changes according to meaning. So it gives up the former fifth case indicating cause, and becomes the sixth case *karmaṇo yogyān* (fit to become karma). The mention of 'matter' is intended to declare that karma is matter. By this the view that karma is the unseen potency or invisible, mystical force of the soul is refuted, as the quality of the soul cannot be the cause of transmigration or worldly existence (i.e. bondage). *'Ādatte'* is intended to indicate the relation of cause and effect. Consequently, owing to the potency of wrong faith etc., the self, possessed of incessant activity in all states, attracts subtle matter of infinite space-points pervading the same space-points occupied by the self, capable of turning into karmic matter, which then is combined by inter-penetration with the space-points of the self. This is called bondage. Just as the

mixing of several juices of barley, flowers and fruits in a vessel produces intoxicating liquor, so also matter present co-extensive with the self becomes transformed into karmic matter owing to the presence of activities and passions. The word *'sa'* is intended to exclude any other kind of bondage. This is the only kind of bondage, and there is no other bondage. By this the union between the substance and its qualities is refuted.

Jain, S.A., *Reality,* p. 217-218.

Ācārya Kundkund's *Pañcāstikāya-Sāra*

जं सुहमसुहमुदिण्णं भावं रत्तो करेदि जदि अप्पा ।
सो तेण हवदि बद्धो पोग्गलकम्मेण विविहेण ॥ **(147)**

When Ātman out of desire, aversion and corruption of knowledge and will, experiences affective states pleasant and unpleasant, then because of the very same states the self gets bound by Karmic matter of various kinds.

Commentary – Bandha is of two kinds: Bhāva Bandha and Dravya Bandha. The former refers to the appropriate psychological conditions that bring about the actual bondage with Karmic molecules. The latter is Dravya Bandha. On account of desire the Ātman experiences happiness or misery. Such emotional states create in the Ātman a disposition peculiarly favourable for the Karmic molecules to settle in. This psychological disposition is the intrinsic condition of bondage.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 141.

पयडिट्ठिदिअणुभागप्पदेसभेदा दु चदुविधो बंधो ।
जोगा पयडिपदेसा ठिदिअणुभागा कसायदो होंति ॥ (33)

गाथा भावार्थ – प्रकृति, स्थिति, अनुभाग और प्रदेश – इन भेदों से बन्ध चार प्रकार का है। इनमें योगों से प्रकृति तथा प्रदेश बन्ध होते हैं। और कषायों से स्थिति तथा अनुभाग बन्ध होते हैं।

33. Bondage is of four kinds according to its nature or species *(prakṛti bandha)*, duration *(sthiti bandha)*, intensity of fruition *(anubhāga bandha)*, and quantity of space-points *(pradeśa bandha)*. Nature bondage and quantity of space-points bondage are due to activity *(yoga)*, and duration bondage, and intensity of fruition bondage are due to passions *(kaṣāya)*.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

प्रकृतिस्थित्यनुभवप्रदेशास्तद्विधयः ॥ **(8-3)**

Bondage is of four kinds according to the nature or species of karma *(prakṛti)*, duration of karma *(sthiti)*, fruition of karma *(anubhāga)*, and the quantity of space-points of karma *(pradeśa)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

'Prakṛti' is nature. What is the nature of the margosa? Bitterness. What is the nature of molasses? Sweetness. Similarly, what is the nature of knowledge-obscuring karmas?

Non-comprehension of objects. What is the nature of perception-covering karmas? Non-perception of objects. The feeling-producing karmas cause pleasant and unpleasant feeling. The faith-deluding karmas cause disbelief in the true nature of reality. The conduct-deluding karmas cause non-abstinence (indiscipline or want of restraint). The life-determining karma determines the span of life in a particular condition of existence of a living being. The name-karmas decide the names such as infernal beings, human beings, celestial beings and animals. The status-determining karmas determine high and low status. And obstructive karmas stand in the way of giving, gaining and enjoyment and so on. These must be defined.

That, which is the cause of such happenings or experiences, is *'Prakṛti'*, that is nature. Not falling off from its nature is duration. For instance, the retention of the sweetness of the milk of the goat, the cow, or the buffalo, is its duration. Similarly, not deviating from the nature of non-comprehension of the knowledge-obscuring karmas is its duration. Its peculiar taste is intensity of fruition. Just as the milk of the goat or the cow has each its own peculiar taste of greater or less sweetness, so also does fruition differ corresponding to the potency of karmic matter. Determining the quantity of karmas is space-bondage. Measuring the karmic molecules with the measure of the space-point is space. *'Vidhi'* means varieties. These are the four classes of bondage. The threefold activity causes nature-bondage and space-bondage, and the passions determine duration and (intensity of) fruition. The diversity of bondage is due to the degree or intensity of activity and passions. "Type-bondage and space-bondage are due to activity. Duration and intensity of fruition are due to the passions. If the soul does not take the modes of activity and passion, these are destroyed. Hence the soul is not the cause of bondage and duration."

Jain, S.A., *Reality,* p. 219-220.

Bondage *(bandha)* – an overview

...It should, however, be noted in this connection that our first law of interaction only concerns the process of influx which accompanies every action; it has no concern with the further question whether an impression be made on the soul, since that depends on the question whether it be attentive to the incoming stimulus. It is common experience that we fail to notice even the taste of food in the mouth whenever attention is deeply engrossed elsewhere. The physiology of taste indicates that while the bulk of food passes into the stomach through the gullet, some fine particles of its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to 'feel' and enjoy the properties of each morsel. But these relish particles must be there all the same whether the soul attend to them or not. It would follow from this that the relish of taste is an affection of the ego which results from a more intimate contact with the particles of matter than mere co-existence, or coming together, in a place, and that attention acts as the handmaid of the soul who ushers afferent stimuli into the presence of her mistress. Moreover, since attention always implies interest, whether it indicate the merest wish to know or the most passionate longing to embrace, it further follows that the union, or fusion, of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire. Itself a dynamic force or substance by nature, the quality of soul's rhythm is affected by the entertainment of desire, and it is consequently exposed to the influx of the particles of matter which readily combine with it, limiting its functions in different ways. Our second law of interaction between spirit and matter may now be formulated as follows: ***the fusion of spirit and matter does not take place except where the soul is thrown into a condition of expectancy, or desire, i.e., weakness.***

It is a corollary to this that the giving up of desires which produce the condition of weakness in the soul must necessarily bring about its liberation from the thraldom of matter, also called the bondage of karma, on account of karmas being the primary causes of the material influx and *bandha*.

As regards the quality of *bandha*, the rule appears to be that the stronger the desire the deeper the penetration of the particles of matter and the closer the union between them and the soul, so the worst forms of bondage result from the worst types of desires. Now, desire principally assumes four different intensities and appears as greed, deceit, pride and anger. Greed, it will be seen, is but another word for desire, to gratify which one resorts to deceit; and pride arises from the possession of what is desirable, while anger blazes up in consequence of being foiled in an endeavour to secure an object of desire, or from wounded pride. These four kinds of passions, thus, are the main causes of bondage, so that the strength and 'thickness', and, consequently, the duration of the karmic chains also actually depend on the degree of their intensity. Besides these powerful passions, desire also takes the form of joking, zest, boredom, grief, fear and disgust, as well as of the three kinds of sex-passion peculiar to the three sexes, the male, the female and the neuter. These are called the nine *no-kaṣāyas*, and are all potent causes of bondage.

So much for the duration and strength, i.e., malignity or virulence of the forces of karma. As regards the quantity of matter which enters into union with the soul, that obviously depends on the actions performed by the individual, since material influx only follows upon the three kinds of activities, mental, physical and lingual or vocal. So far as the different kinds of karmas are concerned, they all clearly result from the material influx, because they are, in their real nature, only so many different kinds of forces, which, as already observed,

cannot be imagined to be altogether immaterial. We may now formulate the third great law of interaction between spirit and matter thus: ***the quantity of the material of our bondage and the variety of karmic bonds depend on the working of the three channels of activity, namely, the mind, speech, and body, but their duration and strength, or malignity, are determined by the intensity of passions and desires of the soul.***

The next thing to understand in this connection is the effect of the action of matter on the soul. We have said that the fusion of spirit and matter results in the bondage of the soul. This is literally true; for the union of substances always tends to limit their natural functions, though new properties and faculties arise in consequence of it. As hydrogen and oxygen, which are gaseous by nature, are robbed of their natural 'freedom', i.e., of their gaseous nature, by combining with each other in the form of water, so does the soul become crippled in respect of its natural functions in consequence of its union with matter. This is the bondage, meaning, as it does, the suspension and vitiation of the natural functions and properties of the soul-substance, which are held in check for the time being…

… In addition to these, observation also proves the existence of a force which stands in the way of the acquisition of Right Faith. This comprises two distinct types of energies: those which interfere with the acquisition of Right Faith itself, and those that debar one from putting it into practice.

Separate places must also be allotted to the force which determines the duration of the association of the soul with its physical body, and to the energies responsible for the making of the different bodies and their limbs. The status – descent, lineage and the like – which really depends on the 'womb' into which the ego is attracted by the operation of the forces of chemical affinity and magnetism residing in its two inner

bodies, the *kārmaṇa* and the *taijasa*, is also the outcome of a distinct type of energy, and must, for that reason, be treated as a class by itself. Lastly, souls are also observed to differ from one another in respect of physical prowess and the power to achieve what is desirable and desired. There are several kinds of energy which limit the powers and effectiveness of the soul, and they form a class by themselves.

We thus have the eight principal kinds of karmas which, for facility of reference, are technically known as:

(1) *Jñānāvaraṇīya* (from *jñāna*, knowledge, and *āvaraṇa*, a cover or obstruction);

(2) *Darśanāvaraṇīya* (perception-obstructing);

(3) *Vedanīya,* which regulates the experiences of pleasure and pain;

(4) *Mohanīya*, which is of two kinds:

- i. *darśana-mohanīya* (*darśana*=faith, and *mohanīya*=infatuation, hence the infatuations ranged against Right Faith); and
- ii. *cāritra-mohanīya* (*cāritra*=conduct), which prevents one's living up to one's faith;

(5) *Āyuḥ* (age, longevity);

(6) *Nāma*, which is responsible for the work of organizing different bodies and bodily limbs;

(7) *Gotra,* which determines descent, lineage, and the like; and

(8) *Antarāya* (from *āya*, to come or stand, and *antara*, between), which prevents effectiveness and interferes with energy in general.

These are the main kinds of forces engendered by individual actions. The Jaina *Siddhānta* subdivides them again into one hundred and forty-eight minor types which may be studied

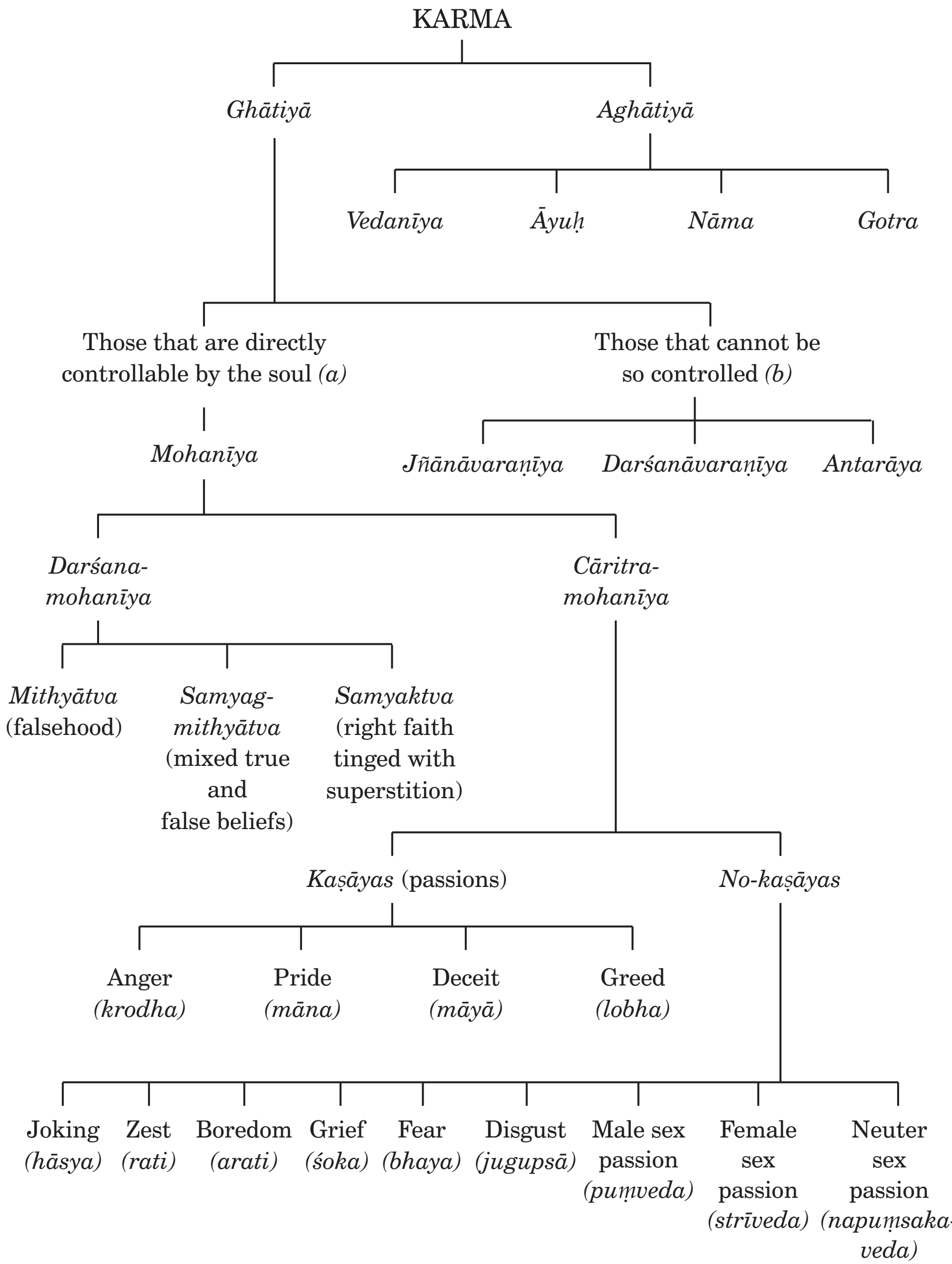
with the aid of the other works on the subject. It is, however, important to note here that the eight kinds of karmas are divisible into two main types, the *ghātiyā,* and the *aghātiyā,* of which the former comprises the first, second, fourth and eighth classes described above, and the latter, the remaining four.

The reason for the distinction lies in the fact that while the former actually affect and interfere with the natural attributes and properties of the soul, the latter are mainly concerned with its environments, surroundings and bodies. Hence are the former known as *ghātiyā* which means inimical, and the latter, *aghātiyā* (*a*=not+*ghātiyā*).

The *ghātiyā* may further be divided into (a) those that are directly controllable by the soul, and (b) those which are not so controllable, but which can be affected indirectly through those of the class (a). The different kinds of energies falling under the *Mohanīya* group all belong to the class (a) because they may be directly destroyed by self-restraint and exertion on the part of the soul. The following classification of karmas *(see Table on the next page)* tends to facilitate the study of the subject and will be found useful by those who are not familiar with it.

Jain, Champat Rai, *The Key of Knowledge,* p. 622-626.

BROAD CLASSIFICATION OF KARMAS



चेदणपरिणामो जो कम्मस्सासवणिरोहणे हेऊ ।
सो भावसंवरो खलु दव्वासवरोहणे अण्णो ॥ **(34)**

गाथा भावार्थ – आत्मा का जो परिणाम कर्म के आस्रव को रोकने में कारण है, उसको निश्चय से भावसंवर कहते हैं। और कर्म-रूप पुद्गल द्रव्य का आस्रव रुकना सो द्रव्यसंवर है।

34. The cessation of the inflow of karmic matter as a result of dispositions of the soul is psychic stoppage *(bhāva saṃvara)*. After this cessation the taking-in of karmic matter is cut off or interrupted. This should be known as material stoppage *(dravya saṃvara)*.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

आस्रवनिरोधः संवरः ॥ **(9-1)**

The obstruction of influx is stoppage *(saṃvara)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

Influx which is the cause of taking in new karmic matter has been explained. The obstruction of the flow of karmic matter is called stoppage *(saṃvara)*. It is of two kinds, *bhāva saṃvara* and *dravya saṃvara*. The cessation of activities that lead to transmigration is psychic stoppage *(bhāva saṃvara)*. When these activities are checked, the taking in of karmic matter is

cut off or interrupted. This is material stoppage *(dravya saṃvara)*.

Jain, S.A., *Reality,* p. 238.

Ācārya Kundkund's *Pañcāstikāya-Sāra*

इंदियकसायसण्णा णिग्गहिदा जेहिं सुट्ठुमग्गम्मि ।
जावत्तावत्तेहिं पिहियं पावासवच्छिद्दं ॥ **(141)**

To whatever extent the five senses, the four taints of emotions, the four instinctive appetites, are suppressed by a person, well established in the path of righteousness, to such extent the doorway for the entrance of evil is closed for that person.

Commentary – The volitional suppression of the above mentioned psychic tendencies is *Bhāva Saṃvara* or the subjective inhibition of the evil. This condition is the antecedent of the physical arrest of the inflow of the karmic matter which is *Dravya Saṃvara*. This *Saṃvara* or the inhibition of the springs of evil is possible only to that person who has the three jewels or *Ratnatraya*, right belief, right knowledge and right conduct. One who has not adopted the path cannot succeed in the attempt to block the spring of evil.

जस्स ण विज्जदि रागो दोसो मोहो व सव्वदव्वेसु ।
णासवदि सुहं असुहं समसुहदुक्खस्स भिक्खुस्स ॥ **(142)**

If a Bhikṣu looks upon happiness and misery as same, if he is free from desire, aversion, and stupor of perception and will, then karmas, both beneficial and harmful, do not approach that being.

Commentary – There are three fundamental states of consciousness, *śubha pariṇāma, aśubha pariṇāma, śudha*

pariṇāma, pleasant and beneficial, unpleasant and harmful, and pure and perfect, respectively. The last alone is the ultimate ideal. The other two have to be transcended.

जस्स जदा खलु पुण्णं जोगे पावं च णत्थि विरदस्स ।
संवरणं तस्स तदा सुहासुहकदस्स कम्मस्स ॥ **(143)**

As long as a person, pure in life, is really free from action conducive to pleasure or pain through either thought, speech or body, so long is he protected from karmas, beneficial and harmful, that is, they are prevented from approaching him.

Commentary – Affective states of desire and aversion, and activity of thought, speech or body are the conditions that attract karmas, good and bad, towards the soul. When these conditions are removed, a protective wall round the self shutting out all karmas is established. This *Saṃvara* again is twofold: *Bhāva Saṃvara* and *Dravya Saṃvara*, the subjective exclusion of thoughts and desires that may lead to bondage, and the objective exclusion of karmic matter from self.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 116-117.

The stoppage of fresh influx is *saṃvara*

...*Saṃvara* means the stoppage of the influx. *Saṃvara* is necessary, because no progress is possible where the fresh influx of sin is not brought to a stop in the first instance. As an enemy that has taken possession of one's house cannot be destroyed till the doors and windows through which his reinforcements are pouring in be effectively barred against them, so can we not destroy the forces of our karmas without first of

all closing the inlets of *āsrava* against sin. The channels to be closed are the three passages of the mind, speech and the body, and the bolt with which they can be effectively fastened is that of desirelessness, that implies the changing of the attitude of negativity on the part of the soul.

Jain, Champat Rai, *The Key of Knowledge,* p. 632.

वदसमिदीगुत्तीओ धम्माणुपेहा परीसहजओ य ।
चारित्तं बहुभेया णायव्वा भावसंवरविसेसा ॥ (35)

गाथा भावार्थ – पाँच व्रत, पाँच समिति, तीन गुप्ति, दश धर्म, बारह अनुप्रेक्षा, बाईस परीषहों पर जय तथा अनेक प्रकार का चारित्र – इस प्रकार ये सब भावसंवर के भेद जानने चाहिए।

35. Vows *(vrata)*, carefulness *(samiti)*, control *(gupti)*, virtue or rules of piety *(dharma)*, contemplation *(anuprekṣā)*, conquest by endurance *(parīṣaha jaya)*, and conduct *(cāritra)* are the various means for stopping the inflow of karmic matter *(bhāva saṃvara)*.

EXPLANATORY NOTES

The five vows *(vrata)*

1. *ahimsā* – desisting from injuring living beings;
2. *satya* – desisting from falsehood;
3. *acaurya* – refraining from theft;
4. *brahmacarya* – control of the sex passion; and
5. *aparigraha* – non-attachment, indifference to worldly possessions.

The fivefold regulation of activities *(samiti)*

1. *īryā samiti* – carefulness in walking;
2. *bhāṣā samiti* – carefulness in speech;

3. *aiṣaṇā samiti* – carefulness in eating;
4. *ādāna-nikṣepaṇa samiti* – carefulness in lifting and laying down things; and
5. *utsarga samiti* – carefulness in disposal of excretions.

Control of the three kinds of activities *(gupti)*

Controlling the threefold activity of:

1. the body;
2. the organ of speech; and
3. the mind.

The ten virtues *(dasa-lakṣaṇa dharma)*

1. *uttama kṣamā* – supreme forgiveness;
2. *uttama mārdava* – supreme forbearance, humility;
3. *uttama ārjava* – supreme straightforwardness, honesty;
4. *uttama śauca* – supreme purity, non-covetousness;
5. *uttama satya* – supreme truthfulness;
6. *uttama saṃyama* – supreme self-restraint;
7. *uttama tapas* – supreme asceticism, penance, religious austerity;
8. *uttama tyāga* – supreme renunciation;
9. *uttama ākiñcanya* – supreme non-attachment; and
10. *uttama brahmacarya* – supreme chastity, celibacy.

The twelve contemplations *(anuprekṣā* or *bāraha bhāvanā)*

Meditation on:

1. *anitya bhāvanā* – the transitoriness of the world;
2. *aśaraṇa bhāvanā* – the helplessness of the soul;

3. *saṃsāra bhāvanā* – the pain and suffering implied in transmigration;
4. *aikatva bhāvanā* – the inability of another to share one's suffering and sorrow;
5. *anyatva bhāvanā* – the distinctiveness between the body and the soul;
6. *aśuci bhāvanā* – the filthiness of the body;
7. *āsrava bhāvanā* – influx of karmic matter;
8. *saṃvara bhāvanā* – stoppage of karmic matter;
9. *nirjarā bhāvanā* – gradual shedding of karmic matter;
10. *loka bhāvanā* – the form and divisions of the universe and the nature of the conditions prevailing in the different regions – heavens, hells, and the like;
11. *bodhidurlabha bhāvanā* – the extreme difficulty in obtaining human birth and, subsequently, in attaining true faith; and
12. *dharma bhāvanā* – the truth promulgated by Lord Jina.

The twenty-two afflictions to be endured *(parīṣaha jaya)*

These afflictions or hardships have to be endured by the ascetic striving after emancipation:

1. *kṣudhā* – hunger;
2. *tṛṣā* – thirst;
3. *śīta* – cold;
4. *uṣṇa* – heat;
5. *daṃśamaśaka* – insect-bite;
6. *nāgnya* – nakedness;
7. *arati* – displeasure;

8. *strī* – disturbance due to feminine attraction;
9. *caryā* – discomfort arising from roaming;
10. *niṣadhyā* – discomfort of postures;
11. *śayyā* – uncomfortable couch;
12. *ākrośa* – scolding, insult;
13. *vadha* – assault, injury;
14. *yācanā* – determination not to beg for favours;
15. *alābha* – lack of gain; not getting food for several days in several homes;
16. *roga* – illness;
17. *tṛṇasparśa* – pain inflicted by blades of grass;
18. *mala* – uncleanliness of the body;
19. *satkāra-puraskāra* – (absence of) reverence and honour;
20. *prajñā* – (conceit of) learning;
21. *ajñāna* – despair or uneasiness arising from failure to acquire knowledge;
22. *adarśana* – disbelief due to delay in the fruition of meritorious deeds.

The five kinds of conduct *(cāritra)*

The five kinds of conduct are mentioned in ascending order of their superiority:

1. *sāmāyika* – periodic concentration as a means of observing equanimity and refraining from sin;
2. *chedopasthāpanā* – the conduct of reinitiating – if an ascetic deviates from the vows and commits injury etc. owing to carelessness or the rise of passions, he is re-established in his vows according to rules;
3. *parihāra-viśuddhi* – purity of non-injury – that is,

refraining from injury;

4. *sūkṣmasāmparāya* – slight delusion – conduct which is tinged with only a bare, unrecognizable greed and all other passions are fully under control; and,
5. *yathākhyāta* – perfect conduct – on the subsidence (quiescence) or destruction of the entire deluding karmas, the self is characterized by equanimity, its own true nature.

Adapted from:
Jain, S.A., *Reality,* p. 189, 242-256, 261-262, and
Jain, Champat Rai, *The Key of Knowledge,* p. 632-635.

जहकालेण तवेण य भुत्तरसं कम्मपुग्गलं जेण ।
भावेण सडदि णेया तस्सडणं चेदि णिज्जरा दुविहा ॥ (36)

गाथा भावार्थ – जिस आत्मा के परिणामरूप भाव से कर्मरूपी पुद्गल फल देकर नष्ट होते हैं वह तो भाव-निर्जरा है और सविपाक निर्जरा की अपेक्षा से यथाकाल अर्थात् काल-लब्धिरूप काल से तथा अविपाक निर्जरा की अपेक्षा से तप से, जो कर्मरूप पुद्गलों का नष्ट होना है सो द्रव्य-निर्जरा है।

36. Dispositions of the soul to get rid of the karmic matter already bound with it, either when it falls off by itself on fruition, or when it is annihilated through asceticism *(tapas)*, constitute the subjective shedding of karmas *(bhāva nirjarā)*. The actual dissociation of the karmic matter from the soul is the objective shedding of karmas *(dravya nirjarā)*. Thus *nirjarā* should be known of two kinds.

EXPLANATORY NOTES

Ācārya Kundkund's *Pañcāstikāya-Sāra*

संवरजोगेहिं जुदो तवेहिं जो चिट्ठदे बहुविहेहिं ।
कम्माणं णिज्जरणं बहुगाणं कुणदि सो णियदं ॥ (144)

That mighty personality which after closing the springs of Karmas, good and evil, and equipped with the faculty of pure thought, controls its life according to manifold forms of *tapas*, will undoubtedly be able to rid itself of Karmas manifold.

Commentary – The faculty of pure thought, protected from all Karmas, associated with twelve kinds of *tapas*, and leading

to immortality, to annihilation of all Karmas, is the subjective side of Nirjarā or Bhāva Nirjarā. As a concomitant of this there appears the annihilation of Karmic dust, that clouds the divine beam of pure-self.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 118.

Two kinds of dissociation of karmic matter from the soul *(nirjarā)*

What is Nirjarā? The destruction of Karmas is called Nirjarā. The destruction may be of two kinds: Bhāva-Nirjarā and Dravya-Nirjarā. Bhāva-Nirjarā consists of that modification of the soul which precedes and favours the separation of Karmic matter from the soul. Dravya-Nirjarā is the actual separation of Karmic matter from the soul. In other words, Bhāva-Nirjarā is that state of the soul when the material particles arising from Karma disappear while Dravya-Nirjarā is the disappearance itself.

Bhāva-Nirjarā is of two kinds: Savipāka or Akāma and Avipāka or Sakāma. That is to say, Karmas are destroyed in two ways; *viz.* (1) after their fruits are fully enjoyed and (2) through penances before such enjoyment of fruits. Every person is affected with good or bad Karmas, the fruits of which are enjoyed by them in existence in earth, heaven or hell, according to the kind of Karma possessed by them. There is a fixed period of such enjoyment of the fruits of Karmas, and after the lapse of that period when the said fruits of Karmas are fully enjoyed, a person is freed from Karmas which disappear on their own accord. This is what is known as Savipāka-Nirjarā (or destruction of Karmas after the enjoyment of fruits). This kind of Nirjarā can happen to all beings, for all kinds of Karmas of all beings disappear in this manner after a proper period. As

the disappearance takes place without the activity of a person, it is also called Akāma (or unintentional) Nirjarā.

The second kind of destruction of Karmas takes place when the sages practice penances, by the force of which the Karmas disappear even before their fruits are enjoyed. This is consequently known as Avipāka-Nirjarā (or destruction of Karmas without the enjoyment of their fruits). As such a kind of destruction can only be produced by intentional effort on behalf of a person, it is known as Sakāma (intentional) Nirjarā.

Ghoshal, Sarat Chandra, *Dravya-Saṃgraha,* p. 63.

The next important task is to remove the Karma that has already accumulated. The destruction of Karma is called *nirjarā*. Nirjarā is of two types: *bhāva-nirjarā* and *dravya-nirjarā*. The Karma may exhaust itself in its natural course when the fruits of Karma are completely exhausted. This is called *savipāka* or *akāma nirjarā,* where no efforts would be required on one's part. The remaining Karma has to be removed by means of penance. This is *avipāka nirjarā.* The soul is like a mirror which looks dim when the dust of Karma is deposited on its surface. When the Karma is removed by Nirjarā, the soul shines in its pure and transcendent form. It then attains the goal of Mokṣa. The Ghāti Karmas are first removed. Still, the Aghāti Karmas, like *āyuḥ, nāma, gotra* and *vedanīya* have to disappear. Last of all is the final *ayogi* state of *kevala*.

Kalghatgi, T.G., *Jaina View of Life,* p. 115.

Under the *nirjarā* of the matured karmas the destruction of only the matured karmas takes place, but under the *nirjarā* of immature karmas, the destruction of both the matured and immature karmas takes place.

Just as the dry and the green trees are burnt by the forest-fire, so also the accumulations of karmas, matured or immature are burnt by the procedure of meditation.

The procedure defined by the highly pure meditation achieves the *nirjarā* of a high degree for the saint who keeps the passions at a distance (from himself).

A *yogī,* absorbed in the principle of soul, who has achieved *saṃvara* (protection) from karmas, and who always engages himself in meditation, by him the karmas are always dropped (from his soul).

For a saint the karma-destroying *nirjarā* is not possible without achieving *saṃvara*. Whence is emptiness for a tank possible in the presence of the entry (inflow) of new water?

Jain, S.C. (Dr.),
Ācārya Amitgati's Yogasāra Prābhṛta, p. 136-137.

Ācārya Umasvami's *Tattvārthasūtra*

तपसा निर्जरा च ॥ **(9-3)**

By penance (austerity) dissociation also (is caused).

Ācārya Pujyapada's *Sarvārthasiddhi*

Though penance (religious austerity) is included under the moral virtues, it is mentioned separately in order to indicate that it effects both stoppage and dissociation and that it is the chief cause of stoppage of influx. Now it is true that austerity is the means of prosperity, as it is admitted to lead to positions such as the lord of the devas. How can it then be the cause of dissociation? There is nothing inconsistent in this, for the same cause such as fire produces many effects such as scorching, ash and charcoal. Similarly, what inconsistency is there in

considering penance as the cause of both worldly prosperity and destruction of karmas?

Jain, S.A., *Reality,* p. 242.

Ācārya Umasvami's *Tattvārthasūtra*

अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्त-
शय्यासनकायक्लेशा बाह्यं तपः ॥ **(9-19)**

The external austerities *(bāhya tapas)* are fasting *(anaśana)*, reduced diet *(avamaudarya)*, special restrictions for begging food *(vṛttiparisaṃkhyāna)*, giving up stimulating and delicious dishes *(rasaparityāga)*, lonely habitation *(vivikta-śayyāsana)*, and mortification of the body *(kāyakleśa)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

Fasting is intended to promote self-control and discipline, destruction of attachment, destruction of karmas and attainment of meditation and scriptural knowledge and not temporal benefits. Diminished diet is intended to develop vigilance in self-control, suppression of evils, contentment and study with ease. Special restrictions consist in limiting the number of houses etc., for begging food, and these are intended for overcoming desire. The fourth is giving up stimulating and delicious food such as ghee, in order to curb the excitement caused by the senses, overcome sleep, and facilitate study. The ascetic has to make his abode in lonely places or houses, which are free from insect afflictions, in order to maintain without disturbance celibacy, study, meditation and so on. This is the fifth austerity. Standing in the sun, dwelling under trees, sleeping in an open place without any covering, the different postures – all these constitute the sixth austerity, namely mortification of the body. What is the object of this? The object of this is to cultivate patient endurance of bodily pain and suffering, in

order to remove attachment to pleasures and to proclaim the glory of the teachings of the Lord. What is the difference between affliction and mortification? Affliction is what causes by chance. Mortification is self-imposed. These are called external, because these are dependent on external things and these are seen by others.

Jain, S.A., *Reality,* p. 262-263.

Ācārya Umasvami's *Tattvārthasūtra*

प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥ (9-20)

Expiation *(prāyaścitta)*, reverence *(vinaya)*, service *(vaiyāvṛttya)*, study *(svādhyāya)*, renunciation *(vyutsarga)*, and meditation *(dhyāna)* are the internal austerities *(antaraṅg tapas)*.

Ācārya Puujyapada's *Sarvārthasiddhi*

How are these internal? These are internal as the mind is restrained or subdued in these cases. The removal of sins committed by negligence or under the influence of passions is expiation. Reverence to the holy personages is *'vinaya'*. Service is the help rendered to the saints in difficulty by bodily activity or with things. Contemplation of knowledge or giving up sloth or idleness is study. The giving up of the attitude of 'I' and 'mine' is renunciation. Checking the ramblings of the mind is meditation.

Jain, S.A., *Reality,* p. 263.

Destruction of karmas *(nirjarā)*

With the doorways of sin closed and fastened with the bolt of renunciation, the effect of the evil deeds of the past can be

burnt and destroyed in no time. The process of destruction of karmas is called *nirjarā*, which is the sixth *tattva*. The main cause of success in *nirjarā* is the attitude of undisturbed mental tranquility or equanimity which is developed by practising the rules of conduct laid down in connection with *saṃvara*. But as the rigidity of these rules makes it impossible for a beginner to observe them without faltering, the conduct prescribed for the householder, who has just entered on the 'path', is characterized by a lesser degree of severity than that laid down for a *muni* (an ascetic or 'homeless' saint). For instance, while the latter's vow relating to the vow of the sexual passion signifies nothing less than absolute unqualified celibacy, the former's admits of his marrying a suitable spouse.

The rule as to the practising of these vows and injunctions is that one should exert oneself in their observance to the full extent of one's power; but not so as to do oneself harm by over-exertion. There is a close analogy between the development of the physical body for athletics and the training of the will. As insufficient exercise does not develop a bodily muscle, and one overdone is productive of harm by bringing on fatigue, so is not the will developed by aught that falls short of full exertion, or that is calculated to produce excessive strain. Within these limits one should exert oneself, whole-heartedly, to maintain the spirit of imperturbable equanimity under all conditions. To this end *tapas* (asceticism) will be found to be a valuable and altogether indispensable ally. *Tapas* is of two kinds: the external and the internal. Of these the external is necessary for the due sustentation of the internal and consists in (i) fasting, (ii) avoidance of full meals, (iii) placing restrictions on the conditions under which food may be taken, (iv) abstaining from such things as impart relish to eatables – salt, sugar, milk, (clarified butter), curd and oil, (v) living in unfrequented places, and (vi) practising physical austerities to be rid of the longing for bodily comfort and ease. The internal *tapas* comprises such acts as

the acquisition and strengthening of faith, the showing of respect to ascetics and to men learned in the doctrines of truth as well as to the Word of the *Tīrthaṅkara,* attending upon and nursing holy saints when unwell, study, and meditation, including Self-contemplation in the highest sense.

Jain, Champat Rai, *The Key of Knowledge,* p. 635-636.

सव्वस्स कम्मणो जो खयहेदू अप्पणो हु परिणामो ।
णेओ स भावमुक्खो दव्वविमोक्खो य कम्मपुहभावो ॥ (37)

गाथा भावार्थ – सब कर्मों के नाश का कारण जो आत्मा का परिणाम है उसको भाव–मोक्ष जानना चाहिए। और कर्मों का जो आत्मा से सर्वथा पृथक् होना है वह द्रव्य–मोक्ष है।

37. Disposition of the soul that results into destruction of all karmas, surely, is the psychic or subjective liberation *(bhāva mokṣa)*, and the actual dissociation of all karmas from the soul should be known as the material or objective liberation *(dravya mokṣa)*.

EXPLANATORY NOTES

Ācārya Kundkund's *Pañcāstikāya-Sāra*

हेदुमभावे णियमा जायदि णाणिस्स आसवणिरोधो ।
आसवभावेण विणा जायदि कम्मस्स दु णिरोधो ॥ (150)

कम्मस्साभावेण य सव्वण्हू सव्वलोगदरसी य ।
पावदि इंदियरहिदं अव्वाबाहं सुहमणंतं ॥ (151)

If the causal condition of Karmas disappears in the case of wise man through the control of senses and thought, then the springs of Karmas get blocked. When the springs of Karmas get blocked, the Dravya Karmas get repulsed. When the Dravya Karmas completely disappear, then the person becomes all-knowing and all-perceiving, and attains the state of infinite

bliss which transcends the sense feeling and which is untouched by the sorrows of life.

Commentary – Through the instrumentality of the five Labdhis a Bhavyātmā obtains the three jewels. On account of this acquisition he is able to get rid of the four-fold condition of Karma, *mithyātva, avirati, kaṣāya and yoga*, both in their subjective and objective aspects. When he gets rid of Dravya and Bhāva Pratyayas or Karmic adjuncts, then he attains the great Saṃvara or repulsiveness to Karmas. This Saṃvara leads to the annihilation of Karmic shackles. Thus ascends the ladder of higher life which leads to destruction of ignorance. This brings on the inner purity. Finally through second *śukla dhyāna* or the great meditation, the Ghātiyā Karmas get burnt away. Then the self rises to eternal wisdom, eternal perception, infinite bliss, and infinite power. This is *ananta-catuṣṭaya*, the four infinite qualities. This is Bhāva Mokṣa, the spiritual freedom. When this Bhāva Mokṣa is attained the inevitable destruction of Dravya Karmas follows. With the attainment of Bhāva Mokṣa the person becomes a Kevalin, worshipped by men and devas. He becomes really Parmātman.

दंसणणाणसमग्गं झाणं णो अण्णदव्वसंजुत्तं ।
जायदि णिज्जरहेदू सभावसहिदस्स साधुस्स ॥ **(152)**

The meditation that is completely determined by right belief, right knowledge and right conduct and that is not related to objects alien to the self becomes the cause of Nirjarā or annihilation of Karmas to the Yogī that is in the path of self-realization.

जो संवरेण जुत्तो णिज्जरमाणोध सव्वकम्माणि ।
ववगदवेदाउस्सो मुयदि भवं तेण सो मोक्खो ॥ **(153)**

When a Jīva being rid of the four Ghātiyā Karmas and being equipped with absolute repulsiveness to Karmas succeeds in eradicating the remaining Karmas, then he becomes freed from *Vedanīya* and *Āyuḥ* and finally from *Nāma* and *Gotra*. This eradication of the latter four Karmas means absolute and complete Mokṣa or Dravya Mokṣa.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 124-125.

सुहअसुहभावजुत्ता पुण्णं पावं हवंति खलु जीवा ।
सादं सुहाउ णामं गोदं पुण्णं पराणि पावं च ॥ (38)

गाथा भावार्थ – शुभ परिणामों से युक्त जीव पुण्य–रूप तथा अशुभ परिणामों से युक्त जीव पाप–रूप होते हैं। साता–वेदनीय, शुभ आयु, शुभ नाम तथा उच्च गोत्र नामक कर्मों की जो प्रकृतियाँ हैं वे तो पुण्य प्रकृतियाँ हैं और शेष सब पाप प्रकृतियाँ हैं।

38. *Jīvas* entertaining auspicious dispositions are virtuous *(puṇya rūpa)*, and those entertaining inauspicious dispositions are wicked *(pāpa rūpa)*. Pleasant feelings *(sātā vedanīya)*, auspicious life *(śubha āyuḥ)*, auspicious name *(śubha nāma)*, and auspicious status *(śubha gotra)* result from the virtuous varieties of karmas, and the remaining from the wicked varieties of karmas.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

सद्वेद्यशुभायुर्नामगोत्राणि पुण्यम् ॥ (8-25)

The good variety of feeling-producing karmas, and the auspicious life, name, and status-determining karmas constitute merit *(puṇya)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

'Śubham' means auspicious. It is added to the rest severally – auspicious life, auspicious name and auspicious status.

The three life-karmas which determine birth in the plant and animal world, the world of humanity and the world of celestial beings are the three auspicious life-karmas. The auspicious name (physique-making) karmas are of thirty-seven kinds. They are as follows. The human state of existence, the celestial state of existence, the class of beings with five senses *(pañcendriyajāti)*, the five bodies, the three chief and secondary parts of the bodies *(aṅgopāṅgas)*, the symmetrical structure of the body *(samacaturasrasaṃsthāna)*, the utmost firmness of the joints *(vajraṛṣabhanārācasaṃhanana)*, pleasant colour, taste, odour and touch, two *ānūpūrvīs* – that which causes the soul to move towards human birth, and that which causes the soul to move towards celestial birth – neither heavy nor light *(agurulaghu)*, liability of being injured by others *(paraghāta)*, capacity for breathing, emitting a warm splendour, emitting a cold lustre, graceful gait, movable body, gross body, complete development of the organs and the faculties of the body, possession of an individual body, firmness of the bodily frame, etc., beauty of the body, charm, melodious voice, lustrous body, glory and renown, the formation of the body with the parts in their right places *(nirmāṇa)*, the status of a *Tīrthaṅkara*, high status and pleasant feeling.

Jain, S.A., *Reality,* p. 236-237.

Ācārya Umasvami's *Tattvārthasūtra*

अतोऽन्यत्पापम् ॥ **(8-26)**

The remaining varieties of karma constitute demerit.

Ācārya Pujyapada's *Sarvārthasiddhi*

The karmas which do not come under the group specified as merit constitute demerit. These are eighty-two in number. Five kinds of knowledge-obscuring karmas, nine kinds of

perception-obscuring karmas, twenty-six varieties of deluding karmas, five kinds of obstructive karmas, the infernal state of existence, the animal state of existence, the four classes of beings (beings with one, two, three and four senses respectively), the five kinds of structure of the body, the five kinds of joints, inauspicious colour, odour, taste and touch, movement of the soul towards the place of infernal birth, impelling the soul towards the place of animal birth, self-annihilation, awkward motion, one-sensed body, subtle body, incomplete development of organs and faculties, common body, infirmness of limbs, ugliness, bad looks (causing disgust or loathing), ill-sounding voice, lustreless body and disgrace. The name-karmas are thirty-four. Unpleasant feeling-producing karma, infernal life-karma and low status-determining karma are three. Thus bondage has been explained in detail. These can be perceived directly by clairvoyance, telepathy and omniscience, and can be understood from the scriptures taught by those possessed of direct knowledge.

Jain, S.A., *Reality,* p. 237.

Morality is purity – from within and without

Morality in religion means a God-like attitude of Purity and Love towards all beings. For religion aims at turning men into Gods, and there is no room in it for the hollow sentimentality of the world which exhausts itself in wordy protestations of goodness and virtue. It is not an admirer of wolves in sheep's skin, who for securing the good opinion of their stupid and insincere neighbours go down on their knees and offer up long and elaborate prayers in public, who give a small pittance of their wealth with all the noise and fuss that they can make for a mention in the press, who place large sums of money at the disposal of royalty to secure a title, or who shed crocodile tears

to excite the respect of their kind. Morality, in religion, means the purification of the inner as well as the outer nature. Let no thought which is not pure and God-like ever enter the heart; let the mind dwell on nothing but what is good, and true, and beautiful. Purify the heart; talk of nothing but God; think of nothing but God; let purity surround you within and without.

Jain, Champat Rai, *The Key of Knowledge,* p. 323.

सम्मद्दंसणणाणं चरणं मोक्खस्स कारणं जाणे ।
ववहारा णिच्छयदो तत्तियमइओ णिओ अप्पा ॥ (39)

गाथा भावार्थ – सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र – इन तीनों के समुदाय को व्यवहारनय से मोक्ष का कारण जानो तथा निश्चयनय से सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र स्वरूप जो निज आत्मा है, उसको मोक्ष का कारण जानो।

39. From the empirical point of view *(vyavahāra naya)*, Right Faith, Right Knowledge, and Right Conduct, together, are to be known as leading to liberation *(mokṣa)*. And from the transcendental point of view *(niścaya naya)* the soul itself, inherently possessing these three attributes, is the cause of liberation.

EXPLANATORY NOTES

Ācārya Kundkund's *Samayasāra*

ववहारेणुवदिस्सदि णाणिस्स चरित्तदंसणं णाणं ।
ण वि णाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥ (1-7-7)

Conduct, faith, and knowledge have been said to be the attributes of the knower, the Self, from the empirical point of view *(vyavahāra naya)*. From the transcendental point of view *(niścaya naya)*, there is no knowledge, conduct or faith – just pure consciousness.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 7.

Ācārya Kundkund's *Samayasāra*

दंसणणाणचरित्ताणि सेविदव्वाणि साहुणा णिच्चं ।
ताणि पुण जाण तिण्णि वि अप्पाणं चेव णिच्छयदो ॥

(1-16-16)

From the empirical point of view *(vyavahāra naya)*, right faith, knowledge, and conduct, should always be cherished by the ascetic, but from the point of view of pure *niścaya naya*, these three are identical with the Self.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 12.

From the real point of view, we cannot make any distinction between right belief, right knowledge, and right conduct. They all are co-existent and one with the individuality of the soul. Whosoever rightly meditates upon his own self obtains the clue to the threefold path of liberation, which from the practical point of view may be considered in three aspects.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya*, p. 15.

रयणत्तयं ण वट्टइ अप्पाणं मुयत्तु अण्णदवियम्हि ।
तम्हा तत्तियमइओ होदि हु मोक्खस्स कारणं आदा ॥ (40)

गाथा भावार्थ – आत्मा को छोड़कर अन्य द्रव्यों में रत्नत्रय नहीं रहता है, इस कारण से रत्नत्रयमयी जो आत्मा है केवल वही निश्चयनय से मोक्ष का कारण है।

40. The 'Three Jewels' – *ratnatraya* of Right Faith, Right Knowledge, and Right Conduct – exist only in the soul and not in any other substance *(dravya)*. Hence, the soul itself, having this attribute of *ratnatraya*, is the real cause of liberation.

EXPLANATORY NOTES

Ācārya Kundkund's *Samayasāra*

जीवादीसद्दहणं सम्मत्तं तेसिमधिगमो णाणं ।
रागादीपरिहरणं चरणं एसो दु मोॅक्खपहो ॥ (4-11-155)

Belief in the nine substances as they are is right faith *(samyagdarśana)*. Knowledge of these substances without doubt, delusion or misapprehension, is right knowledge *(samyagjñāna)*. Being free from attachment etc. is right conduct *(samyakcāritra)*. These three, together, constitute the path to liberation.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 75.

Ācārya Kundkund's *Samayasāra*

सो सव्वणाणदरिसी कम्मरयेण णिएणावच्छण्णो ।
संसारसमावण्णो ण विजाणदि सव्वदो सव्वं ॥ (4-16-160)

The Self, by his own nature, is all-knowing and all-perceiving. Still, being covered with the dirt of karmas, he is in the worldly state of births and deaths *(saṃsāra)* and does not know all the substances and their various modes.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 77.

The soul is really by nature all knowing and all seeing, all peaceful and all-happy, and in no manner less than all the liberated and perfect souls in the pure conditions. Its impure mundane condition, however, has continuously been going on from beginningless time in conjunction with bondage and operation of material Karmas. These Karmas obscure its true nature and pervert it in wrong belief and knowledge, owing to which it neither knows its own soul correctly, nor the other soul and non-soul substances. Its power of discrimination has been totally marred by deluding Karmas just as drunkenness makes one forget his own house. Under delusion, it has often bound good Karmas also; but they could not help it to know its own reality. Therefore a right believer should not have any attachment with Karmas, the enemies of soul, whether they may be looking nice in form of merit, or ugly in form of demerit. All deeds resulting in bondage of good or bad Karmas must be given up. Only one's own nature should be firmly grasped for safety and liberation.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya*, p. 99.

Ācārya Kundkund's *Samayasāra*

जह णाम को वि पुरिसो रायाणं जाणिदूण सद्दहदि ।
तो तं अणुचरदि पुणो अत्थत्थीओ पयत्तेण ।। **(1-17-17)**

एवं हि जीवराया णादव्वो तह य सद्दहेदव्वो ।
अणुचरिदव्वो य पुणो सो चेव दु मोक्खकामेण ॥ **(1-18-18)**

Just as a man desirous of monetary benefits, after identifying the king by his crown and other insignia of royalty, exerts to serve him faithfully, in the same way, one who desires emancipation should know the soul as a king, put faith in it, and attend to it in right earnest.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 12-13.

This Gatha propounds an illustration – the illustration of a man seeking wealth, who renders service to the king and is paid wages therefor. The point of the example is that in self-realization, too, we require the belief in the real soul and the fullest concentration of mind thereon. This Gatha forms the keynote to this book. The soul can be made perfect only by contemplation of, and concentration on, the real nature of the soul itself.

Jaini, J.L., *Samyasāra of Shri Kunda Kunda Āchārya*, p. 15.

Ācārya Pujyapada's *Iṣṭopadeśa*

स्वस्मिन्सदभिलाषित्वादभीष्टज्ञापकत्वतः ।
स्वयं हितप्रयोक्तृत्वादात्मैव गुरुरात्मनः ॥ **(34)**

Because of its internal longing for the attainment of the highest Ideal, because of its understanding of that Ideal, and becuase of its engaging itself in the realisation of its Ideal, because of these the soul is its own preceptor!

Note: The outside teachers and guides are only helpful where the soul itself is ripe for advancement on the path; their word is

of no avail where the hearer is not open to receive it. For this reason the real teacher and guide is the soul itself; and so far as exertion is implied in the realisation of the Ideal, it is the soul's own action which can ever lead to its advancement and progress on the path. Hence the statement that the soul is its own preceptor!

Ācārya Pūjyapāda's Iṣṭopadeśa,
English Translation by Jain, Champat Rai, *The Discourse Divine,* p. 71.

जीवादीसद्दहणं सम्मत्तं रूवमप्पणो तं तु ।
दुरभिणिवेसविमुक्कं णाणं सम्मं खु होदि सदि जम्हि ॥ (41)

गाथा भावार्थ – जीव आदि पदार्थों का जो श्रद्धान करना है वह सम्यक्त्व है और वह सम्यक्त्व आत्मा का स्वरूप है। और इस सम्यक्त्व के होने पर संशय, विपर्यय तथा अनध्यवसाय – इन तीनों दुरभिनिवेशों से रहित जो ज्ञान है वह सम्यग्ज्ञान कहलाता है।

41. Belief in substances, souls and non-souls, as these actually are, is right faith. Right faith is an inherent attribute of the soul. Having achieved right faith, knowledge of these substances, without fallacies of doubt *(saṃśaya)*, error or perversity *(vimoha* or *viparyaya)*, and uncertainty or indefiniteness *(vibhrama* or *anadhyavasāya)*, is right knowledge.

EXPLANATORY NOTES

Ācārya Pujyapada's *Sarvārthasiddhi*

…faith and knowledge arise in the soul simultaneously. For instance, when the clouds disappear, both the heat and the light of the sun are manifested simultaneously. Similarly, when right faith is attained by the soul owing to the subsidence, destruction or destruction-cum-subsidence of faith-deluding karmas, right sensory knowledge and right scriptural knowledge are attained by the soul at the same time by the removal of wrong sensory and wrong scriptural knowledge.

Jain, S.A., *Reality,* p. 4.

संसयविमोहविब्भमविवज्जियं अप्पपरसरूवस्स ।
गहणं सम्मण्णाणं सायारमणेयभेयं तु ॥ (42)

गाथा भावार्थ – आत्मस्वरूप और परपदार्थ के स्वरूप का जो संशय, विमोह (विपर्यय), और विभ्रम (अनध्यवसाय) से रहित तथा आकार (विकल्प) सहित जानना है वह सम्यग्ज्ञान कहलाता है। सम्यग्ज्ञान अनेक भेदों का धारक है।

42. Detailed cognition of substances, souls and non-souls, without the fallacies of doubt, error, or uncertainty, is right knowledge. Right knowledge is of many kinds.

Explanatory Notes

Right knowledge is free from perversity, doubt and indefiniteness

Correct knowledge, according to Jain Nyāya philosophy must be free from the Samaropa (i.e. fallacies). This Samaropa is said to be of three kinds: Viparyaya or Vimoha (Perversity), Saṃśaya (Doubt) and Anadhyavasāya or Vibhrama (Indefiniteness). The cognition of an object as something which is contrary to its real self, is known as Viparyaya or Vimoha. For example, if we think nacre to be silver, we have a knowledge vitiated by Viparyaya or Vimoha (Perversity). Saṃśaya consists of doubt when our mind sways between this or that, without being able to assert the true nature of anything. For example, when we see a certain object from a distance and are unable to say whether it is a man or a post, we have an instance of Saṃśaya or doubt. A knowledge that this is something,

without any clear idea of what it is, is called Anadhyavasāya or Vibhrama. For example, such a knowledge arises in the mind of a person when he touches something while he is moving. He is conscious that he has touched something but is unable to say what it is. These being the varieties of fallacy, there is no doubt that in Perfect knowledge these are entirely absent. In the state of Perfect knowledge we have a clear idea of the real nature of everything, ego and non-ego. This idea is not of a shadowy kind, but consists of detailed knowledge.

Ghoshal, Sarat Chandra, *Dravya-Saṃgraha,* p. 70.

जं सामण्णं गहणं भावाणं णेव कट्टुमायारं ।
अविसेसिदूण अट्ठे दंसणमिदि भण्णए समए ॥ **(43)**

गाथा भावार्थ - पदार्थों का विशेष अंश ग्रहण नहीं करके अर्थात् पदार्थों का जो समान्य से सत्तावलोकन-रूप से ग्रहण करना है, उसको परमागम में दर्शन कहा गया है।

43. Ascertaining generalities of substances, without going into particularities such as size and colour, is known as perception *(darśana)* in (Jaina) Scriptures.

Explanatory Notes

The nature of 'Perception'

The soul is also endowed by nature with infinite perception, that is to say, the power of infinite perception is inherent in the very nature of every soul. To realise the full import of what this signifies it is only necessary to understand the nature of perception which is the most wonderful phenomenon of all. For the very moment one opens one's eyes half the visible world stands before one, glowing with light and colour! This is perception; but let us pause for a moment to ask ourselves: how is the miracle effected? Does the outer show get into our being in its entirety, in some way, to become visible to us? No, certainly not; for only some fine currents of vibrations coming from without, are known to pass through the eyes. Does, then, the individual consciousness itself pass out of the eyes to stand in the midst of the fascinating panorama? No, even this is

impossible; nor would it explain perceptions if true; for by merely making the perceiving faculty stand in the midst of things we are no nearer the act of perception. Is it not the greatest wonder, then, that the soul can perceive things without moving out of its place and merely through the medium of certain very fine kind of vibrations that reach it through the eye? The fact is that perception only occurs through modification of the perceiving ego, and is nothing but a kind of modification (a state of consciousness) of its being. The external stimulus itself plays but a minor part in the psychological function; it merely evokes characteristic response or resonance in the conscious substance, provided the latter attend to it. For if the perceiving faculty be otherwise engaged the incoming stimulus remains quite unproductive of results. It is thus obvious that perception is an *affection* of the ego, a feeling evoked or provoked in its being, that is, a state set up in its substance, by interaction between it and the incoming excitation. Now, if the reader will realize that the interaction between the perceiving consciousness and the incoming excitation does not occur all over the surface or substance of being of the ego, but only in an infinitesimally small and microscopical spot (namely, the point where the subtle external vibrations of light, passing along the fine optic nerve and the still finer filaments of nervous matter that connect that nerve with the soul-substance, comes in contact with the soul), he will be able to form some idea of the incalculable infinity of perception that will be realized if the soul-substance become excited all over its being, at one and the same time. This is why Religion describes the emancipated soul as invested with infinite knowledge and infinite perception, among other divine attributes.

Jain, Champat Rai, *The Key of Knowledge,* p. 95-97.

दंसणपुव्वं णाणं छदुमत्थाणं ण दुण्णि उवओगा ।
जुगवं जम्हा केवलिणाहे जुगवं तु ते दोवि ॥ (44)

गाथा भावार्थ – छद्मस्थ (अल्पज्ञानी) जीवों के दर्शनपूर्वक ज्ञान होता है, क्योंकि छद्मस्थों के ज्ञान और दर्शन ये दोनों उपयोग एक समय में नहीं होते हैं। तथा जो केवली भगवान् हैं, उनके ज्ञान तथा दर्शन ये दोनों ही उपयोग एक समय में होते हैं।

44. In souls with imperfect knowledge the two modes of *upayoga* – perception and knowledge – do not arise simultaneously; in such souls knowledge arises only after acquisition of faith. But in omniscient souls both, perception and knowledge, arise simultaneously.

EXPLANATORY NOTES

Ācārya Amritchandra's *Puruṣārthasiddhyupāya*

सम्यग्ज्ञानं कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।
ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥ (33)

The Omniscient Lord has called right knowledge *(samyagjñāna)* as the effect and right faith *(samyagdarśana)* as the cause. Therefore, it is appropriate to venerate and acquire right knowledge after the acquisition of right faith.

कारणकार्यविधानं समकालं जायमानयोरपि हि ।
दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥ (34)

Surely right faith *(samyagdarśana)* and right knowledge *(samyagjñāna)* arise in the soul simultaneously, still there exists a relationship of cause and effect between the two, as between the lamp and the light.

Jain, Vijay K.,
Shri Amritchandra Suri's Puruṣārthasiddhyupāya, p. 28.

Lamp and light go together; still the lamp precedes the light, and light cannot be said to precede the lamp. In the same way there is relation of cause and effect between Right belief and Right knowledge, though both are almost simultaneous. Right knowledge cannot precede Right belief, and from this point of view Right knowledge is called the effect and Right belief the cause.

Ajit Prasada,
Purushartha-Siddhyupaya by Shrimat Amritchandra Suri, p. 24.

असुहादो विणिवित्ती सुहे पवित्ती य जाण चारित्तं ।
वदसमिदिगुत्तिरूवं ववहारणया दु जिणभणियं ॥ (45)

गाथा भावार्थ – जो अशुभ (पाप) कार्य से दूर होना और शुभ (पुण्य) कार्य में प्रवृत्त होना अर्थात् लगना है उसको चारित्र जानना चाहिए। श्रीजिनेन्द्र देव ने व्यवहारनय से उस चारित्र को पाँच व्रत, पाँच समिति और तीन गुप्ति स्वरूप तेरह प्रकार का कहा है।

45. Conduct *(cāritra)*, from the empirical point of view, consists in desisting oneself from demerit *(pāpa)* – non-commendable activities – and engaging in merit *(puṇya)* – commendable activities. Lord Jina has proclaimed that this empirical conduct is observed through five vows *(vratas)*, five regulations *(samitis)*, and three controls *(guptis)*.

EXPLANATORY NOTES

Ācārya Kundkund's *Samayasāra*

एवमलिये अदत्ते अबंभचेरे परिग्गहे चेव ।
कीरदि अज्झवसाणं जं तेण दु बज्झदे पावं ॥ (8-27-263)

तह वि य सच्चे दत्ते बम्हे अपरिग्गहत्तणे चेव ।
कीरदि अज्झवसाणं जं तेण दु बज्झदे पुण्णं ॥ (8-28-264)

In the same way (like the disposition pertaining to injury or violence), dispositions of involvement in falsehood, stealing, unchastity, and possessions, cause bondage resulting into demerit.

And in the same way, dispositions of involvement in truthfulness, non-stealing, celibacy, and renunciation, cause bondage resulting into merit.

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 126.

The thought of doing injury to others causes bondage of demeritorious Karmas, while the thought of doing good to others causes bondage of meritorious Karmas. Bondage does not depend upon others being miserable or happy through him. A man may attempt to cause harm to another, and the other, instead of being harmed, may gain some benefit thereby, still he, who entertains the thought of doing harm, will never bind meritorious Karmas. In the same way a doctor treats a patient with the good thought-activity of saving him and performs an operation. Even if the patient succumbs and dies, the doctor will not be subject to bad Karmas, but will bind good Karmas on account of his good thought-activity.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya*, p. 151.

The Jaina view, according to influx of karma *(āsrava)* consisting of *puṇya* and *pāpa*, is that the cause of such influx depends on *viśuddhi* and *saṅkleśa* relating to happiness or misery of one's own or of others.

Saṅkleśa is the result of *ārta* and *raudra dhyāna* and its absence is *viśuddhi,* i.e., the existence of the soul in its innate nature.

Dhyāna or concentration is confining one's thought to one particular object. *Dhyāna* is of four kinds: *ārta, raudra, dharmya* and *śukla*. The last two are the causes of liberation. The first two are the causes of bondage.

Ghoshal, Sarat Chandra,
Āpta Mīmāṃsā of Āchārya Samantabhadra, p. 152.

बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्ठं ।
णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तम् ॥ **(46)**

गाथा भावार्थ – ज्ञानी जीव के संसार के कारणों को नष्ट करने के लिए जो बाह्य और आभ्यन्तर क्रियाओं का निरोध है, वह श्रीजिनेन्द्र देव द्वारा कहा हुआ उत्कृष्ट सम्यक्चारित्र है।

46. Lord Jina has proclaimed, from the real point of view, that stoppage of all activities, external and internal, undertaken by a knowledgeable soul to attain liberation is Right Conduct.

Explanatory Notes

Ācārya Kundkund's *Samayasāra*

कम्ममसुहं कुसीलं सुहकम्मं चावि जाणह सुसीलं ।
किह तं होदि सुसीलं जं संसारं पवेसेदि ॥ **(4-1-145)**

You know that wicked karma is undesirable, and virtuous karma is desirable. But how can the karma, which leads the *jīva* into the cycle of births and deaths *(saṃsāra)*, be considered desirable?

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 70.

Self-absorption is the key

Non-self, whether merit or demerit, is not conducive to the freedom of the Soul. People generally love merit and hate demerit, because the latter brings pain and the former plea-

sure. Really pleasure also is not beneficial, because a mundane soul indulging in sense-pleasures remains aloof from the path of spiritual purity. Every gratification of sense-pleasure creates desire for further gratification. For obtaining such gratification one has to employ means, which may be fair or foul, and he inevitably binds bad karmas. He goes on sinking deeper and deeper in the mire and his chances of extricating himself become lesser and lesser. A wise man should wean himself away from both merit and demerit, and concentrate all attention to contemplation of the pure soul. From the practical point of view, people prefer merit to demerit, and therefore engage themselves in such acts and thoughts as bring in merit for the following reasons.

(1) Cause of bondage of each is different; good thoughts bring merit, and bad thoughts demerit.

(2) Nature of each is different. Good karmas are pleasure-bearing feeling-karma, high family, good body-making, good age karma classes, while bad karmas are pain-bearing feeling-karma, low family, bad body-making, bad age-karma and the four destructive karmas, knowledge obscuring, conation-obscuring, delusion, and obstructive karmas.

(3) Fruition of each is different. Merit results in pleasure and demerit in pain.

(4) The result in each is different. Merit leads on to the path of liberation, and demerit to the path of bondage.

From the real point of view however both merit and demerit lead the soul further into the vortex of transmigration because:

(1) Both are caused by impure passionate thought-activity of soul, (2) both have got material karmic nature; (3) fruition of both is harmful to real happiness of soul, and (4) both lead towards the path of bondage.

A wise right believer should therefore see that merit and demerit both are derogatory to the path of liberation, and true

peace and happiness. Thus he should have regard and liking only for self-absorption, based on right belief, right knowledge and right conduct of soul in its own true nature, as the true path of liberation. Although in the lower spiritual stages, where long-continued self-absorption is not possible, one is obliged to take resort to good deeds, such as, worship of Arhats and saints, devotion to and services of the Acharyas, charity, and study of scriptures, in order to keep away Pramada or lines of thoughts and deeds not beneficial for soul advancement. Such good deeds are performed with the object of self-improvement and not for the gratification of sense desire. There is however a constant effort for attaining the high status of self-absorption.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya,* p. 91-92.

Ācārya Kundkund's *Samayasāra*

सोवण्णियं पि णियलं बंधदि कालायसं पि जह पुरिसं ।
बंधदि एवं जीवं सुहमसुहं वा कदं कम्मं ॥ (4-1-146)

Just like a shackle, whether made of gold or iron, will be able to confine a man, similarly both – virtuous and wicked karmas – bind the Self (both are bondage).

Jain, Vijay K., *Ācārya Kundkund's Samayasāra*, p. 70-71.

Passionate thought-activity and soul-vibration cause bondage of Karma, good or bad. Both are bondages, hindering the purity and freedom of soul. Merit bondage is like fetters made of gold and the demerit bondage like iron fetters.

Jaini, J.L., *Samayasāra of Shri Kunda Kunda Āchārya,* p. 92.

Ācārya Amritchandra's *Puruṣārthasiddhyupāya*

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात् ।
सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ।। **(39)**

Right conduct *(samyakcāritra)* is achieved by abjuring all sinful activities of the body, the speech, and the mind. It is devoid of all passions, untainted, unattached to any alien substance, and very nature of the soul.

Jain, Vijay K.,
Shri Amritchandra Suri's Puruṣārthasiddhyupāya, p. 31.

Ācārya Pujyapada's *Sarvārthasiddhi*

On the subsidence (quiescence) or destruction of the entire deluding karmas, the self is characterized by equanimity, its own nature. And this is called perfect or ideal conduct *(yathākhyātacāritra)*.

Jain, S.A., *Reality,* p. 261.

दुविहं पि मोक्खहेदुं झाणे पाउणदि जं मुणी णियमा ।
तम्हा पयत्तचित्ता जूयं ज्झाणं समब्भसह ॥ (47)

गाथा भावार्थ – मुनिराज ध्यान द्वारा नियम से, निश्चय और व्यवहार, इन दोनों स्वरूप मोक्षमार्ग को पाते हैं। इस कारण से, हे भव्यो! तुम चित्त को एकाग्र करके ध्यान का अभ्यास करो।

47. An ascetic, through meditation on the empirical (phenomenal) as well as the real (noumenal) path to liberation, as a rule, accomplishes them both. Therefore, O *bhavya* (potential aspirant to liberation), practice meditation through the concentration of mind.

EXPLANATORY NOTES

The empirical (phenomenal) and the real (noumenal) path to liberation

Ācārya Kundkund's *Pañcāstikāya-Sāra*

धम्मादीसद्दहणं सम्मत्तं णाणमंगपुव्वगदं ।
चेट्ठा तवम्हि चरिया ववहारो मोक्खमग्गो त्ति ॥ (160)

Belief in the Padārthas such as Dharma and in their respective value is Right belief. Understanding the Scriptures which are divided into Aṅgas and Pūrvas is Right knowledge. Conduct according to the twelve kinds of Tapas is Right conduct. These three from the Vyavahāra point of view form the path to Mokṣa.

णिच्छयणयेण भणिदो तिहि तेहिं समाहिदो हु जो अप्पा ।
ण कुणदि किंचि वि अण्णं ण मुयदि सो मोक्खमग्गो त्ति ॥

(161)

Whatever Ātmā through the threefold jewel well established in itself neither perceives alien things as its own, nor gives up its own intrinsic nature, that Ātmā is indeed called the absolute path to Salvation.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 129-130.

Meditation progressively leads to liberation

It is now necessary to work out the idea of meditation with reference to the different stages of the path of progress, as described above. Meditation *(dhyāna)* is of four kinds, namely:

1. *ārta dhyāna* which arises from the loss of an object of desire, the association with an undesirable person or thing, bodily suffering and envy;
2. *raudra dhyāna* which implies the absorption of the mind in *hiṃsā* and other forms of sin, and delighting in acts of cruelty, falsehood, theft and the hoarding of wealth;
3. *dharma dhyāna,* which means meditation on such subjects as have a bearing on the attainment of liberation from the bondage and *saṃsāra;* and
4. *śukla dhyāna,* which signifies pure self-contemplation in the highest sense.

Of these, the first two are characteristic of all deluded *jīvas*, and the last two of those who have acquired the Right Faith. The fourth form of meditation is, however, beyond the householder, who cannot, as such, aspire higher than devoting

himself to *dharma dhyāna,* that is, meditation on the nature of *tattvas,* the means of the destruction of karmas, the consequences and effects of different kinds of actions, and on the nature of the conditions of existence prevailing in different parts of the universe – heavens, hells and the like – in which souls are born in transmigration. *Dharma dhyāna* leads to *vairāgya,* and enables the house-holder to renounce the world. But it is the *śukla dhyāna* which is the direct cause of *mokṣa*.

Śukla dhyāna is practised by holy saints well advanced in asceticism and self-control. It consists of four parts, limbs or steps as follows:

1. that which is characterised by the changes of *yogas*[1], that is, of the instruments or vehicles of meditation;
2. that in which there is no changing of *yogas,* but which is steadily maintained, with only one *yoga*;
3. that in which the bodily activity is the slightest; and
4. that in which there is no bodily action whatsoever.

Of these, the first part is practised by excellent saints in the eighth, ninth, tenth and eleventh stages on the path, and is the cause of the destruction of *mohanīya* karmas. The causes of distraction being destroyed, steadiness in meditation is attained in the twelfth stage, and there is no changing of *yogas* any more, that is to say, that the mind can then be fixed exclusively on one out of the three channels of self-contemplation. This speedily leads to the destruction of the other kinds of *ghātiyā* karmas, and to the acquisition of omniscience and other divine attributes, which were held in check by those

[1] Self-contemplation is only possible in three ways, viz: (1) with the aid of the mind, i.e., thought, (2) by means of words, and (3) with the help of the body, e.g., the fixing of the mind on the nervous centre in the forehead. Being instrumental in self-contemplation, the mind, speech and body are technically called *yogas*.

karmas. The saint now becomes a Deified Soul in consequence of the acquisition of the divine attributes, and lingers in the world of men only so long as His *āyuḥ*-karma is not exhausted to set Him free from all kinds of fetters of matter. With respect to the path of progress, He is on the thirteenth stage, which is characterised by *jīvana-mukti*. He is now qualified for the third kind of *śukla dhyāna,* which would be pure self-contemplation but for the fact that it is accompanied by a slight tinge of bodily activity, that is itself due to the association with the physical body. As the *āyuḥ* karma which keeps the body and the soul together is exhausted, the *aghātiyā* karmas which may still be existing are destroyed, the *yogas* come to an end, and the last form of *śukla dhyāna,* implying pure self-contemplation, undisturbed by any kind of bodily activity, is enjoyed. The soul is now on the fourteenth stage, and immediately rises up to the *Siddha Śila* as a body of radiant Effulgence, to reside there for ever, in blissful contemplation of the unsurpassed glory of His own Divine Self.

Jain, Champat Rai, *The Key of Knowledge,* p. 652-653.

मा मुज्झह मा रज्जह मा दुस्सह इट्ठणिट्ठअत्थेसु ।
थिरमिच्छह जदि चित्तं विचित्तझाणप्पसिद्धीए ॥ (48)

गाथा भावार्थ – हे भव्यजीवो! यदि तुम अनेक प्रकार के ध्यान की सिद्धि के लिए चित्त को स्थिर करना चाहते हो तो इष्ट तथा अनिष्ट रूप जो इन्द्रियों के विषय हैं उनमें राग, द्वेष और मोह मत करो।

48. O *bhavya* (potential aspirant to liberation), if you wish to concentrate your mind on various kinds of meditation, get rid of delusion, and attachment and aversion in respect of desirable and undesirable objects.

EXPLANATORY NOTES

Ācārya Umasvami's *Tattvārthasūtra*

आर्तरौद्रधर्म्यशुक्लानि ॥ (9-28)

The types of meditation are the painful or sorrowful *(ārta dhyāna),* the cruel *(raudra dhyāna),* the virtuous or righteous *(dharmya dhyāna),* and the pure *(śukla dhyāna)*.

Ācārya Pujyapada's *Sarvārthasiddhi*

'Ārta' is pain. That which arises from it is *'ārtam'*, painful. *'Raudra'* means cruel temperament. That which arises from it is *'raudram'*, cruel. *'Dharma'* has been defined as moral duties. That, which does not swerve from *'dharma'* or which is associated with it, is *'dharmyam'*, virtuous or righteous. Pure

is from the association of pure qualities. These four kinds of meditation are divided into two classes, good and evil or auspicious and inauspicious. The former (i.e, the painful and the cruel) are called inauspicious, as these two lead to the influx of inauspicious karmas. The latter are called auspicious, as they are capable of destroying karmas.

Jain, S.A., *Reality,* p. 267.

Ācārya Umasvami's *Tattvārthasūtra*

आज्ञापायविपाकसंस्थानविचयाय धर्म्यम् ॥ **(9-36)**

The contemplation of objects of revelation, misfortune or calamity, fruition of karmas, and the structure of the universe, is virtuous concentration.

Ācārya Pujyapada's *Sarvārthasiddhi*

It is not always possible to ascertain realities such as space by logical analysis, owing to lack of preceptors, keen intelligence, rise of karmas or the intricate nature of reality. Then one believes in such subtle categories as space on the authority of the word of Jina, since the *Tīrthaṅkaras* do not preach untruth. On ascertaining reality, the holy person employs logic in bringing home the truth to others in order to propagate the truth revealed by the Lord. The misbelievers like the born-blind are averse to the teachings of the Omniscient Lord, and drift farther and farther away from the right path owing to ignorance. Thus the absence, loss or disappearance of the true path is deliberated upon. Or the self deliberates on how the (vast majority of the) living beings will escape from the cycle of worldly existence caused by wrong faith, knowledge and conduct. The other two terms are self-evident and need no explanation. The ten moral virtues have been explained.

Virtuous concentration is that which does not swerve from the ten moral virtues. It is of four kinds based on the fourfold objects contemplated upon. It is attainable by laymen of the fourth and fifth stages as well as by ascetics of the sixth and seventh stages.

Jain, S.A., *Reality,* p. 267.

From *dharma dhyāna* to *śukla dhyāna* – destruction of karmas all the way

Under the *dharma dhyāna,* we have a form of meditation called the structure of the universe *(saṃsthāna vicaya)*, under which finer forms of meditation are recommended for the destruction of karmas. There are four such forms, namely, (1) the *Piṇḍastha,* (2) the *Padastha,* (3) the *Rūpastha* and (4) the *Rūpātīta.*

(1) *Piṇḍastha dhyāna* is the contemplation of oneself, and comprises five special modes or forms, technically known as *dhāraṇās*, which may be described as follows:

(a) *Pārthivī dhāraṇā.* The *yogī* should imagine a vast, boundless ocean of milk, motionless and noiseless, with a huge resplendent lotus of a thousand petals, having a bright yellow stem, like a mountain of gold, in its centre. On the top of this stem he should imagine a throne resembling the autumnal moon, and on this throne he should further imagine himself as seated, calm and tranquil and engaged in the destruction of his karmas.

(b) *Āgneyī dhāraṇā.* The *yogī* should next imagine himself seated as in the first *dhāraṇā*, and should further imagine his whole body being burnt up by the fire of internal *dhyāna* and reduced to ashes.

(c) *Mārutī (pavana) dhāraṇā.* He should next imagine power-

ful winds blowing away the ashes of the body from his soul, and scattering them about in all directions.

(d) *Vāruṇī dhāraṇā.* The *yogī* should further imagine a great downpour of rain washing away the ashes of the body that might still be sticking to the soul, leaving it in the condition of its natural purity as a pure Effulgent Spirit.

(e) *Tattva-rūpavatī dhāraṇā.* The *yogī* now contemplates on his soul as possessed of all divine attributes, all-knowing, free from all kinds of bonds, the conqueror of death and the object of worship and adoration on the part of *devas* and men.

(2) *Padastha dhyāna* consists in contemplation with the aid of holy *mantras* (sacred formulas), such as *ṇamo arhantāṇam*.

(3) *Rūpastha dhyāna* is contemplation of the form of the *Tīrthaṅkara*, sitting in a celestial pavilion, attended by *Indras* (rulers of *devas*), of radiant effulgent glory, and expounding *dharma*.

(4) *Rūpātīta dhyāna* consists in contemplation of the pure qualities of Perfect Souls in *nirvāṇa*, accompanied by the belief that the contemplating soul is also like Them in all essential respects.

As to the why and the wherefore of the process of *dhyāna*, it is evident that Self-contemplation is possible only in three ways, *viz:* (1) with the aid of thought forms, (2) by means of words, and (3) by feeling the pulsation of Life in certain nervous centres in the body. These are the three *yogas* which have been already referred to; and their changing is due to their instability in all stages prior to the thirteenth, where only one of them is operative. Even this remaining *yoga* is destroyed in the fourteenth stage when there is complete separation between spirit and matter, so that the final form of pure Self-

contemplation *(śukla dhyāna)* is only the functioning of pure spirit, devoid of *yogas* – mind, speech and the body of matter.

The necessity for practising *śukla dhyāna* arises because the contemplation of the soul, as separate and distinct from matter and endowed with all the divine qualities and attributes, is the only direct means of Self-realisation. In one sense, *śukla dhyāna* occupies an intermediate position between *dharma dhyāna* and actual self-realisation, so that while *dharma dhyāna* is the instrument of developing the knowledge of the Self and of engendering the spirit of *vairagya* in the soul, *śukla dhyāna* is necessary to raise that knowledge to the degree of an actual affection, or feeling, before the divinity in embryo may be expected to be transformed into a fully evolved God. The old law – as you believe, so you become – is also in operation here, since belief reaches its culminating point only when characteristic feelings are evoked. The forms of the different *dhāraṇās* and *dhyānas* are also most helpful in this respect. They not only furnish material for Self-contemplation with the aid of the two principal *yogas,* that is, the mind and speech, but, being in full agreement with nature and in no way subversive of the natural functioning of substances, actually tend to expedite the realisation of the wished for end. There is nothing in common between these scientific and natural forms of Self-contemplation and the methods of mystics and others, who spend their whole lives fruitlessly in a vain endeavour to make their minds blank, by forcing upon them all sorts of fanciful suggestions about sleep, somnolence and the like. The difficulty with these unscientific methods lies in the fact that no means or device can really ever succeed in defiance of nature. Hence, where a given suggestion is opposed to the real nature of a substance, it will never take effect except in so far as to distort the vision of the individual to make him perceive that which has no foundation in truth. It is, therefore, actually fraught with great harm to put such ideals before one's soul as

the Inconceivable, the Absolute and the like, or to lead it to imagine that salvation can be had by such suggestions as tend to produce mental blankness and fog.

Adapted (with minor alterations) from:
Jain, Champat Rai, *The Key of Knowledge,* p. 653-655.

Ācārya Pujyapada's *Iṣṭopadeśa*

एकोऽहं निर्ममः शुद्धो ज्ञानी योगीन्द्रगोचरः ।
बाह्याः संयोगजा भावा मत्तः सर्वेऽपि सर्वथा ॥ **(27)**

I am one, I am without delusion, I am the knower of things, I am knowable by Master Ascetics; all other conditions that arise by the union of the non-self are foreign to my nature in every way.

Note: The soul is here described from what is known as the *niścaya naya,* that is to say in respect to its pure natural attributes, in other words, as a pure spirit. The pure spirit is devoid of parts, and therefore only one; being a pure embodiment of knowledge, without any obstructing veils to curtail the field of its knowing functions, it is devoid of delusion; rid of all forms of defilement and corruption, it is pure; having omniscience for its attribute, it is the true knower; and not being endowed with sensible qualities, it is knowable by the super-clairvoyant vision of Great Ascetics and Saints. All the other qualities, attributes and relations which appertain to embodied existence are really produced under the corrupting influence of matter, and are, therefore, not natural to a pure Spirit.

Ācārya Pūjyapāda's Iṣṭopadeśa,
English Translation by Jain, Champat Rai, *The Discourse Divine,* p. 68-69.

पणतीससोलछप्पणचदुदुगमेगं च जवह ज्झाएह ।
परमेट्ठिवाचयाणं अण्णं च गुरूवएसेण ॥ (49)

गाथा भावार्थ - पञ्च परमेष्ठियों के वाचक जो पैंतीस, सोलह, छः, पाँच, चार, दो और एक अक्षर रूप मन्त्र-पद हैं, उनका जाप करो और ध्यान करो। इनके अलावा अन्य जो मन्त्र-पद हैं, उनको भी गुरु के उपदेशानुसार जपो और उनका ध्यान करो।

49. Meditate on, recite or chant the sacred *mantras*, consisting of thirty-five, sixteen, six, five, four, two and one letter(s), pronouncing the virtues of the five supreme beings *(Pañca Parameṣṭhī)*. Besides, meditate on and chant other *mantras* as per the teachings of the Preceptor *(guru)*.

Explanatory Notes

As mentioned earlier, *padastha dhyāna* consists in contemplation with the aid of holy *mantras* (sacred formulas). A few of these *mantras* are specified here.

One must meditate on this supreme *mantra*, of thirty-five letters, that makes obeisance to the five supreme beings *(Pañca Parameṣṭhī)*, and having power to purge all souls of karmic dust:

णमो अरहंताणं णमो सिद्धाणं णमो आयरियाणं
णमो उवज्झायाणं णमो लोए सव्व साहूणं ॥

All deified souls in this world have attained liberation through the adoration of this *mantra* only.

By the power of this *mantra*, the soul soiled with karmic mire gets sanitized and the wise gets rid of the worldly sufferings.

This *mantra* is a friend, like no other, in the hour of need, of all souls desirous of achieving liberation.

There are umpteen narrations in Jaina Scriptures that even animals who had earlier committed dreadful sins, including *hiṃsa* of many living beings, have achieved heavenly abodes just by listening and making obeisance to this *mantra*.

The wise who meditates on this *mantra* and recites it one hundred and eight times with due concentration, observing the purity of mind, speech and body, earns the fruit of one day's fasting.

Meditate on the supreme wisdom contained in this *mantra* of sixteen letters which inheres the names of the five supreme beings *(Pañca Parameṣṭhī)*:

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

One who meditates on this sixteen-letter *mantra* and recites it two hundred times with due concentration earns the fruit of one day's fasting.

This *mantra* of six letters, harbinger of virtue, has the power of providing fruit of one day's fasting to anyone who recites it three hundred times:

अरहंत सिद्ध ॥

These *mantras* of five letters are like the nectar derived from

the Holy Scriptures; these are like the sun which has the power to destroy darkness of the soul caused by the karmic dirt:

णमो सिद्धाणं ॥

अ सि आ उ सा ॥

This *mantra* of four letters provides worldly boon and, ultimately, liberation; the one who recites it four hundred times earns the fruit of one day's fasting.

अरहंत ॥

This *mantra* of two letters is the essence of the Holy Scriptures, leads to liberation after mitigating worldly sufferings:

सिद्ध ॥

The recitation of this single-letter *mantra* five hundred times with due concentration of the mind earns the fruit of one day's fasting.

अ ॥ or ॐ ॥

There are other auspicious *mantras* too. This *mantra* is able to reach one to the ultimate goal of liberation, and is a source of unbound piety:

ॐ ह्रीँ श्रीँ अर्हं नमः ॥

Signifying propitiousness, supremacy, and protection, this collection of verses is worth reciting and contemplating:

चत्तारि मंगलं - अरहंत मंगलं, सिद्ध मंगलं, साहू मंगलं,
केवलिपण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा - अरहंत लोगुत्तमा, सिद्ध लोगुत्तमा,
साहू लोगुत्तमा, केवलिपण्णत्तो धम्मो लोगुत्तमो ।

चत्तारि सरणं पव्वज्जामि - अरहंतसरणं पव्वज्जामि,
सिद्धसरणं पव्वज्जामि, साहूसरणं पव्वज्जामि,
केवलिपण्णत्तो धम्मो सरणं पव्वज्जामि ॥

It should be noted that the statements made in the preceding paragraphs about the fruits of recitation of various *mantras* are made metaphorically to generate involvement and enthusiasm; the fruits actually are attainment of heavenly abodes and, ultimately, liberation.

Adapted from:
Ācārya Shubhachandra's *Jñānārṇavaḥ*, p. 374-377.

णट्ठचदुघाइकम्मो दंसणसुहणाणवीरियमईओ ।
सुहदेहत्थो अप्पा सुद्धो अरिहो विचिंतिज्जो ॥ (50)

गाथा भावार्थ – चार घातिया कर्मों को नष्ट करने वाला, अनन्त दर्शन, सुख, ज्ञान और वीर्य का धारक, परम उत्तम देह में विराजमान, ऐसा जो शुद्ध आत्मा है वह अरिहंत है; उसका ध्यान करना चाहिए।

50. Having destroyed the four inimical varieties of karmas (*ghātiyā* karmas), possessed of infinite faith, happiness, knowledge and power, and housed in most auspicious body *(paramaudārika śarīra)*, that pure soul of the World Teacher *(Arhat)* should be meditated on.

EXPLANATORY NOTES

Ācārya Pujyapada's *Sarvārthasiddhi*

Again the saint intends to root out the deluding karmas. He embraces infinitefold pure activity and obstructs the bondage of karmas which assist knowledge-covering karmas. He lessens the duration and destroys these karmas. He is actuated by the exertion of scriptural knowledge. He is free from object, word and activity shifting. His mind does not waver. He is passionless and is stainless like the pure crystal. He meditates and never falls back. Hence it is called the unique, (single) scriptural concentration. Thus the four obscuring karmas are burnt by the self with the fire of the unique, scriptural, pure concentration, and omniscience sparkles like a multitude of rays. The pure self shines like the sun coming out of the clouds. And the self – whether a *Tīrthaṅkara* or other Omniscient – is

worthy to be venerated and worshipped by the lords of the world. And he moves from place to place preaching the gospel to the world up to a maximum period of a little less than *pūrvakoṭi* years. When the duration of his life, feeling, body-making and status-determining karmas is within one *muhūrta*, then he gives up entirely the activities of the mind and the speech-organ.

Jain, S.A., *Reality,* p. 274.

Omniscience results from the destruction of four inimical *(ghātiyā)* karmas

The reader's attention is drawn to the distinction between the two stages represented by the *'Arhat'* and the *'Siddha'*. The attainment of omniscience is described in the first sutra of this chapter, and the attainment of complete liberation in the second. Omniscience is attained on the destruction of the deluding, the knowledge-obscuring, the perception-obscuring and the obstructive karmas, in the order mentioned in the first sutra. As long as the deluding karmas are very powerful, spiritual progress is very slow if not impossible. In that condition the self is almost a slave to the karmic forces at work and is tossed to and fro in the ocean of transmigration. The secret of spiritual progress lies in the ascendancy acquired with great difficulty and effort by the self over the deluding karmas. Only then does the self become the master of evil and begin to succeed in overcoming evil. It is no doubt a tough fight between the self and evil, and there may be ups and downs in this long and arduous struggle. But the undaunted and unconquerable soul carries on the battle incessantly, gradually establishes ascendancy over the forces of evil, ultimately roots out evil with the help of pure concentration and becomes the Victor. This epic story of the struggles of the soul with the forces of evil

may be read with absorbing interest in the several masterpieces of Jaina literature in Sanskrit, Tamil, Kannada and other Indian languages. These four – the deluding, knowledge-obscuring, perception-obscuring and obstructive karmas – are called destructive *(ghātiyā)* karmas, as these four main types of karmas interfere with the four infinitudes described in the fourth sutra, which are the essential characteristics of the soul. The other four main types are called non-destructive *(aghātiyā)* karmas, as these do not harm these four infinitudes. The self attaining omniscience becomes an *Arhat*, and the self attaining complete release a *Siddha*. There may be a longer or a shorter interval between the attainment of these two stages. That depends upon the lifetime still remaining on the manifestation of omniscience. And this may vary from soul to soul. Till the time of complete release, the *Arhat* is associated with the body. When the other four types of karmas are entirely destroyed, the released pure soul *(Siddha)* goes up to the summit of the universe and dwells there in eternal bliss.

Jain, S.A., *Reality,* footnote on p. 282.

Some divine attributes and splendours of *Arhat* – the Worshipful World Teacher

Arhat, the World Teacher or 'Jina', is free from eighteen imperfections, and possessed of forty-six distinctive attributes.

The *Arhat* is free from these eighteen imperfections:

1. *janma* – (re)birth;
2. *żarā* – old-age;
3. *triṣā* – thirst;
4. *kṣudhā* – hunger;
5. *vismaya* – astonishment;
6. *arati* – displeasure;

7. *kheda* – regret;
8. *roga* – sickness;
9. *śoka* – sorrow;
10. *mada* – pride[1];
11. *moha* – delusion;
12. *bhaya* – fear[2];
13. *nidrā* – sleep;
14. *cintā* – anxiety;
15. *sveda* – perspiration;
16. *rāga* – attachment;
17. *dveṣa* – aversion; and
18. *maraṇa* – death.

Forty-six divine attributes of *Arhat* comprise four infinitudes *(ananta catuṣṭaya)*, thirty-four miraculous happenings *(atiśaya)*, and eight splendours *(prātihārya)*:

Four infinitudes *(ananta catuṣṭaya)*:

1. *ananta jñāna* – Infinite knowledge;
2. *ananta darśana* – Infinite perception;
3. *ananta sukha* – Infinite bliss; and
4. *ananta vīrya* – Infinite energy.

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[1] Pride is of eight kinds: pride of knowledge *(jñāna mada)*, veneration *(pūjā mada)*, lineage *(kula mada)*, caste *(jāti mada)*, strength *(bala mada)*, accomplishments *(riddhi mada)*, austerities *(tapa mada)*, and beauty *(śarīra mada)*.

[2] Fear is of seven kinds: fear relating to this life *(ihaloka bhaya)*, of the life beyond *(paraloka bhaya)*, of death *(maraṇa bhaya)*, of pain and suffering *(vedanā bhaya)*, of being without protection *(atrāṇa bhaya)*, of divulgence of one's deeds *(agupti bhaya)*, and of the unexpected *(ākasmika bhaya)*.

Of the thirty-four miraculous happenings *(atiśaya)*, ten appear naturally at the time of birth, ten on attainment of infinite knowledge *(kevalajñāna)*, and remaining fourteen are fashioned by the celestial devas.

Eight splendours *(prātihārya)*:

1. The Ashoka tree *(aśoka vṛkṣa)*;
2. Bejeweled throne *(siṃhāsana)*;
3. Three-tier canopy *(chatra)*;
4. Halo of unmatched luminance *(bhāmaṇḍal)*;
5. Divine voice of the Lord without lip movement *(divya dhvani)*;
6. Shower of fragrant flowers *(puṣpa-varṣā)*;
7. Waving of sixty-four majestic hand-fans *(camara)*; and
8. Profound sound of kettle-drums *(dundubhi)* and other musical instruments.

णट्ठट्ठकम्मदेहो लोयालोयस्स जाणओ दट्ठा ।
पुरिसायारो अप्पा सिद्धो ज्झाएह लोयसिहरत्थो ॥ (51)

गाथा भावार्थ – जिसका अष्टकर्म रूप देह नष्ट हो गया है, लोकाकाश तथा अलोकाकाश का जो जानने-देखने वाला है, पुरुषाकार का धारक है और लोक के शिखर पर विराजमान है, ऐसा जो आत्मा है वह सिद्ध परमेष्ठी है; इसका तुम ध्यान करो।

51. You must meditate on the Soul that is *Siddha*, rid of the eight kinds of karmas and the five kinds of bodies[1], knower of the universe *(loka)* and the non-universe *(aloka)*, having the figure of a man's body, and staying eternally at the summit of the universe.

Explanatory Notes

Ācārya Pujyapada's *Sarvārthasiddhi*

Giving up gross bodily activity, and depending on slight bodily activity, he ascends (embraces) the third pure concentration of subtle activity. But when the duration of the feeling, body-making and status-determining karmas is more than that of the life-karma (which is less than a *muhūrta*), the self with activity attains remarkable exertion and embraces meditation. He is endowed with the wonderful capacity by which stupen-

[1] The five kinds of bodies are: the gross physical body *(audārika śarīra)* peculiar to men and animals, the transformable body *(vaikriyika śarīra)* made up of fine matter capable of modification in form and stature, the projectable or assimilative body *(āhāraka śarīra)*, the luminous body *(taijasa śarīra)*, and the karmic body *(kārmaṇa śarīra)*.

dous stoppage is effected. He performs expansion of the soul capable of ripening the karmas very quickly and destroying or reducing them. Thus the self practises comprehensive pervasion in the form of a stick, a door, an oblong, filling up the entire universe in four instants and contracting to his former size immediately in another four instants. He thus makes the duration of all the four karmas equal, and through subtle bodily activity embraces the meditation of slight activity. And after that he commences the meditation of complete destruction of activity. This is called the complete destruction of activity, as there is disappearance of respiration and movement and vibration of the spatial units of the soul, arising from activities of the body, mind and speech-organ. In this stage of meditation there is complete annihilation of bondage and influx. And in the omniscient without activity endowed with the capacity of annihilating all karmas, there arise perfect conduct, knowledge and faith, which are capable of destroying all kinds of cobwebs of worldly suffering, and which constitute the immediate cause of complete emancipation or final liberation. Then the saint in the fourteenth stage burns all the remaining four karmas with the powerful fire of concentration, becomes purified like pure gold freed from dirt and other alloys and attains eternal bliss.

Jain, S.A., *Reality,* p. 274-275.

Ācārya Umasvami's *Tattvārthasūtra*

बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ **(10-2)**

औपशमिकादिभव्यत्वानां च ॥ **(10-3)**

Owing to the absence of the cause of bondage and with the functioning of the dissociation of karmas, the annihilation of

all karmas is liberation.

Emancipation is attained on the destruction of psychic factors also like quietism and potentiality.

Ācārya Pujyapada's *Sarvārthasiddhi*

What? 'Emancipation' is taken over from the previous sutra. Potentiality is included in the text, in order to exclude the other inherent characteristics. On the disappearance of potentiality among the inherent qualities and quietism and the rest, liberation is attained.

If liberation is affirmed as the disappearance of thought-activity like quietism, it would mean that the liberated soul is bereft of all destructional thought-activity. It would be so, if no speciality be mentioned about liberation. But there is speciality. Hence the exception is stated in the next sutra.

Jain, S.A., *Reality,* p. 284-285.

Ācārya Umasvami's *Tattvārthasūtra*

अन्यत्रकेवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥ **(10-4)**

Other than infinite faith, infinite knowledge, infinite perception, and infinite perfection.

Ācārya Pujyapada's *Sarvārthasiddhi*

What is indicated by 'other than'? It means that this rule (of destruction or absence) applies to all psychical factors other than infinite faith, infinite knowledge, infinite perception, and infinite perfection.

If these four characteristics alone remain with the liberated soul, it would lead to the denial of infinite energy etc. But it is

not so. The concomitant characteristics of knowledge and perception such as infinite energy also remain in liberated souls. For without infinite energy there can be no infinite knowledge, and bliss is of the nature of knowledge.

It is contended that there are no emancipated souls, as they have no forms. But it is not so. They have the forms of their last bodies.

If the soul is of the extent of the body, then in the absence of the body, the soul will expand to the extent of the universe, as the soul is as extensive as the universe with regard to space-points. But it is not so, as there is no cause for it. The expansion or contraction of the soul is determined by the body-making karmas. And in the absence of the physique-making karmas, there is neither expansion nor contraction.

If there is no expansion or contraction in the absence of cause, then there would be no movement upwards without cause, just as there is no movement downwards or sideways. So the emancipated soul would remain at the place of emancipation. This doubt is cleared in the next sutra.

Jain, S.A., *Reality,* p. 285.

Ācārya Umasvami's *Tattvārthasūtra*

तदनन्तरमूर्ध्वं गच्छत्यालोकान्तात् ॥ **(10-5)**

Immediately after that the soul darts up to the end of the universe.

Ācārya Pujyapada's *Sarvārthasiddhi*

Immediately after it. After what? Immediately after attaining release from all karmas. The particle *'āń'* denotes limit. The soul goes up to the end of the universe.

No cause has been mentioned for this upward movement. Hence how can it be determined?

Jain, S.A., *Reality,* p. 285-286.

Ācārya Umasvami's *Tattvārthasūtra*

पूर्वप्रयोगादसंगत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च ॥ **(10-6)**

As the soul is previously impelled, as it is free from ties or attachment, as the bondage has been snapped, and as it is of the nature of darting upwards.

Ācārya Pujyapada's *Sarvārthasiddhi*

Though the logical reason is complete, yet it is not effective in establishing the intended idea without illustrations. Hence the next sutra.

Jain, S.A., *Reality,* p. 286.

Ācārya Umasvami's *Tattvārthasūtra*

आविद्धकुलालचक्रवद्व्यपगतलेपालाबुवदेरण्डबीज-
वदग्निशिखावच्च ॥ **(10-7)**

Like the potter's wheel, the gourd devoid of mud, the shell of the castor-seed, and the flame of the candle.

Ācārya Pujyapada's *Sarvārthasiddhi*

The instances respectively illustrate the four logical reasons mentioned in the previous sutra. It is as follows. The potter's wheel revolves by the operation of the hand of the potter and the stick on the wheel. And even when the hand and the stick cease to operate, the wheel continues to revolve until the impetus is exhausted. Similarly, the self in mundane existence makes several efforts for attaining liberation. And even in the absence of these, the liberated soul darts up on account of the

former impetus. Moreover, the self is free from attachment. For instance, a gourd coated with clay goes under water because of the heaviness. But when the coating of clay is washed off by water, the gourd becomes light and comes up to the surface of the water. Similarly, the self pressed down by the burden of karmas wanders indefinitely in mundane existence, being affected by it. But, on being freed from this association with karmas, it shoots up. Moreover, it breaks loose from confinement. Just as the castor-seed on breaking loose from confinement inside the fruit breaks out, so also the self cuts itself off from the karmas of conditions of existence and birth, which lead the self into the human and other states of existence, and darts up. Further the self is of the nature of going upwards. For instance, in the absence of wind blowing sideways, the flame of a candle tends upwards of its own nature. Similarly, the liberated self in the absence of karmas, which lead it wandering in different states of existence in different directions, darts upwards only as it is of the nature of going up.

Jain, S.A., *Reality,* p. 286-287.

Ācārya Umasvami's *Tattvārthasūtra*

धर्मास्तिकायाभावात् ॥ **(10-8)**

As there is no medium of motion.

Ācārya Pujyapada's *Sarvārthasiddhi*

There is no movement in the non-universe above, as there is no medium of motion which aids movement. Otherwise there would be no distinction between the universe and the non-universe.

Jain, S.A., *Reality,* p. 287.

Liberation *(mokṣa)* is indestructible, everlasting bliss

निःशेषकर्मसम्बन्धपरिविध्वंसलक्षणः ।
जन्मनः प्रतिपक्षो यः स मोक्षः परिकीर्तितः ॥ (3-6)

That which has destroyed completely the four classes of karmas – nature or species *(prakṛti)*, duration *(sthiti)*, fruition *(anubhāga)*, and space-points *(pradeśa)*, and stands out against worldly existence *(saṃsāra)* is liberation *(mokṣa)*.

दृग्वीर्यादिगुणोपेतं जन्मक्लेशैः परिच्युतम् ।
चिदानन्दमयं साक्षान्मोक्षमात्यन्तिकं विदुः ॥ (3-7)

Abound in qualities like perception and strength, devoid of pain and anguish of the world, and absorbed in everlasting bliss, is liberation *(mokṣa)*.

अत्यक्षं विषयातीतं निरौपम्यं स्वभावजम् ।
अविच्छिन्नं सुखं यत्र स मोक्षः परिपठ्यते ॥ (3-8)

The state of bliss that transcends senses, surpassing all conceivable domains, incomparable, self-generated and therefore independent of any outside agent, indestructible, and divine, is liberation *(mokṣa)*.

निर्मलो निष्कलः शान्तो निष्पन्नोऽत्यन्तनिर्वृतः ।
कृतार्थः साधुबोधात्मा यत्रात्मा तत्पदं शिवम् ॥ (3-9)

The state in which the soul becomes clear, free from all karmic matter *(dravya* karma and *no*-karma*)*, incorporeal, without any anguish and thus epitomizing calmness, motionless, indestructible bliss all over, self-realized, and embodiment of perfect knowledge, is liberation *(mokṣa)*.

Ācārya Shubhachandra's *Jñānārṇavaḥ*, p. 58.

दंसणणाणपहाणे वीरियचारित्तवरतवायारे ।
अप्पं परं च जुंजइ सो आयरिओ मुणी झेओ ॥ (52)

गाथा भावार्थ - जो आचार्य-मुनि (1) दर्शनाचार, (2) ज्ञानाचार, (3) वीर्याचार, (4) चारित्राचार और (5) तपाचार - इन पाँचों आचारों के पालन में स्वयं तत्पर होते हैं तथा अपने शिष्यों को भी लगाते हैं, ऐसे आचार्य-मुनि ध्यान करने योग्य हैं।

52. Those who themselves practise the five-fold observances in regard to faith *(darśanācāra)*, knowledge *(jñānācāra)*, power *(vīryācāra)*, conduct *(cāritrācāra)*, and austerities *(tapācāra)*, and guide disciples to follow these observances, are the Chief Preceptors *(Ācāryas)*, worthy of meditation.

EXPLANATORY NOTES

The Chief Preceptor or the Head *(Ācārya)* has thirty-six primary attributes *(mūla guṇa)* consisting in:

Twelve kinds of austerities *(tapas)*;

Ten virtues *(dasa-lakṣaṇa dharma)*;

Five kinds of observances in regard to faith *(darśanācāra)*, knowledge *(jñānācāra)*, conduct *(cāritrācāra)*, austerities *(tapācāra)*, and power *(vīryācāra)*;

Six essential duties *(ṣaḍāvaśyaka)*; and

Three controls *(gupti)*.

Twelve kinds of austerities or penances *(tapas)*, ten virtues *(dasa-lakṣaṇa dharma)*, and three controls *(gupti)* have already been described *(see pages 133-134, and 125)*.

Five kinds of observances in regard to faith *(darśanācāra)*, knowledge *(jñānācāra)*, conduct *(cāritrācāra)*, austerities *(tapācāra)*, and power *(vīryācāra)*, are now described briefly.

Believing that the pure Self is the only object belonging to the self and all other objects, including the karmic matter *(dravya* karma and *no*-karma*)* are alien; further, believing in the six substances *(dravyas)*, seven Realities *(tattvas)* and veneration of Lord Jina, Teachers, and the Scripture, is the observance in regard to faith *(darśanācāra)*.

Reckoning that the pure Self has no delusion, is distinct from attachment and aversion, knowledge itself, and sticking to this notion always is the observance in regard to knowledge *(jñānācāra)*.

Being free from attachment etc. is right conduct which gets obstructed by passions. In view of this, getting always engrossed in the pure Self, free from all corrupting dispositions, is the observance in regard to conduct *(cāritrācāra)*.

Performance of different kinds of austerities is essential to spiritual advancement. Performance of penances with due control of senses and desires constitutes the observance in regard to austerities *(tapācāra)*.

Carrying out the above mentioned four observances with full vigour and intensity, without digression and concealment of true strength, constitutes the observance in regard to power *(vīryācāra)*.

Six essential duties *(ṣadāvaśyaka)* of the Chief Preceptor *(Ācārya)* are:

1. *samatā (sāmāyika)* – Equanimity; the state of being without inclination or aversion towards birth or death, gain or loss, glee or pain, friend or foe, etc.

2. *vandanā* – Adoration, salutation; of particular *Tīrthaṅkara,* or Supreme Being *(Parameṣṭhī)*.
3. *stavan* – Worshipping; making obeisance to the twenty-four *Tīrthaṅkaras* or the five Supreme Beings *(Pañca Parameṣṭhī)*.
4. *pratikramaṇa* – Self-censure, repentance; to drive oneself away from the multitude of karmas, virtuous or wicked, done in the past.
5. *kāyotsarga* – Non-attachment to the body; contemplating on the pure Self, thereby disregarding the body.
6. *svādhyāya* – Contemplation of knowledge; study of the Scripture, teaching, questioning, reflection, reciting, and preaching.

Adapted from:
Ācārya Deshbhushan *(Ed.)*, *Ṇamokāra Grantha,* p. 101-106.

जो रयणत्तयजुत्तो णिच्चं धम्मोवदेसणे णिरदो ।
सो उवज्झाओ अप्पा जदिवरवसहो णमो तस्स ॥ (53)

गाथा भावार्थ – जो सम्यग्दर्शन, ज्ञान और चारित्ररूप रत्नत्रय से सहित हैं, नित्य धर्म का उपदेश देने में तत्पर हैं, वे मुनीश्वरों में श्रेष्ठ उपाध्याय परमेष्ठी कहलाते हैं; उनको मैं नमस्कार करता हूँ।

53. Salutation to the Preceptor *(Upādhyāya)* who adorns the Three Jewels *(ratnatraya)* of right faith, right knowledge, and right conduct, is incessantly engaged in the preaching of the true religion, and holds exalted position among the holy ascetics.

EXPLANATORY NOTES

The Preceptor *(Upādhyāya)* has twenty-five primary attributes *(mūla guṇa)* consisting in the study and preaching of the most sacred canonical Scriptures *(Āgama)* encompassing eleven *Aṅgas* and fourteen *Pūrvas*.

The *Upādhyāya* is incessantly engaged in the study of the *Āgama*, and discourses on the Teachings of the Omniscient for the benefit of other members of the congregation *(saṅgha),* as well as the householders *(śrāvakas)*.

Adapted from:
Ācārya Deshbhushan *(Ed.)*, *Ṇamokāra Grantha,* p. 107.

Origination of the most sacred Jaina canonical Scriptures *(Āgama)*

A *Tīrthaṅkara*, having attained omniscience, delivers divine sermon for the benefit of the potential aspirants to liberation

(bhavya jīvas), in a majestic congregation *(samavaśaraṇa)* of the four classes of celestial beings (the Residential – *Bhavanavāsī*, the Peripatetic – *Vyantara*, the Stellar – *Jyotiṣka*, and the Heavenly – *Vaimānika devas*), the four orders of human beings (monks, nuns, laymen and laywomen), and animals. The congregation is set in the most imposing and grand surroundings created by the *devas*. The presence of Lord Jina (the *Tīrthaṅkara*) in the congregation is always embellished with eight splendours called *Prātihāryas*. The Lord's divine voice, as a result of one of the eight *Prātihāryas,* is heard and enjoyed by all present in their respective tongue *(ardhamāgadhī bhāṣa)*. *Ācārya* Manatunga (c. seventh century CE) describes its splendour in his everlasting creation *Bhaktāmar Stotra:*

स्वर्गापवर्गगममार्गविमार्गणेष्टः
सद्धर्मतत्त्वकथनैकपटुस्त्रिलोक्याः ।
दिव्यध्वनिर्भवति ते विशदार्थसर्व-
भाषास्वभावपरिणामगुणैः प्रयोज्यः ॥ 35 ॥

> Your divine voice is a guide that illuminates the path leading to heaven and liberation; it is fully capable of expounding the essentials of the true religion for the benefit of all the beings of the three worlds; it is endowed with miraculous attribute that makes it comprehensible and understood by every listener in his own language.

Only a disciple of exceptional brilliance and accomplishment *(riddhi)* is able to fully assimilate, without doubt, delusion, or misapprehension, the irrefutable teachings of a *Tīrthaṅkara*. The presence of such a worthy disciple or Apostle, called a *Gaṇadhara*, is mandatory in the congregation before the *Tīrthaṅkara* delivers His sermon.

There were eleven *Gaṇadharas* in Lord Mahavira's congregation, with Gautamasvami, also known as Indrabhuti or Gautam *Gaṇadhara*, as His chief disciple.

As per the teachings of Lord Mahavira, Gautamasvami compiled the most sacred canonical Scriptures comprising twelve parts *(Dvādaśāṅga)*, also referred to as eleven *Aṅgas* and fourteen *Pūrvas,* since the twelfth *Aṅga* includes the fourteen *Pūrvas*. These Scriptures contained the most comprehensive and accurate description of every branch of learning that one needs to know. The knowledge contained in these Scriptures was transmitted orally by the teachers to their disciple saints.

During the next sixty-two years after liberation *(Nirvāṇa)* of Lord Mahavira, sequentially, three *Anubaddha Kevalīs* attained omniscience *(kevalajñāna)* – Gautam *Gaṇadhara*, Sudharmacharya, and Jambusvami. They are called sequential or *Anubaddha Kevalīs* because of the fact that Gautam *Gaṇadhara* attained omniscience on the day Lord Mahavira attained liberation, and so on.

During the course of the next one hundred years, five *Śruta Kevalīs* had complete knowledge of the Scriptures; they were Vishnunandi, Nandimitra, Aparajita, Govardhan, and Bhadrabahu.

It is generally accepted by the Digambara sect of Jainas that the contents of the original *Aṅgas* and *Pūrvas* were gradually lost during the course of the next five hundred years as these were transmitted orally from one generation of *Ācāryas* to the next. *Ācārya* Bhutabali was the last ascetic who had partial knowledge (of a single *Aṅga*) of the original canon.

Some learned *Ācāryas* later on started to restore, compile and put into written words the teachings of Lord Mahavira, that were the subject matter of *Dvādaśāṅga*. *Ācārya* Dharasen, during the late first century to early second century CE, guided

two *Ācāryas, Ācārya* Pushpadant and *Ācārya* Bhutabali, to put these profound tenets in the written form. The two *Ācāryas* wrote, on palm leaves, *Ṣaṭkhaṇḍāgama* – among the oldest known Digambara Jaina texts. Around the same time, *Ācārya* Gunadhar wrote *Kaṣāyapāhuḍa*.

Since then an enormous amount of magnificent Jaina literature has been created by the most learned *Ācāryas*. Only a part of this ocean of literature on various aspects of Jaina faith and philosophy may be available today in readable form. We articulate, with utmost reverence, the names of many distinguished Jaina *Ācāryas*, and read their works with great devotion. Prominent Jaina *Ācāryas* whose works have exerted the greatest influence on the thinkers as well as the practitioners, ascetics and laymen, include:

***Ācārya* Kundkund**: *Samayasāra, Pañcāstikāya, Niyamasāra, Pravacanasāra, Aṭṭhapāhuḍa;*

***Ācārya* Umasvami:** *Tattvārthasūtra;*

***Ācārya* Samantabhadra:** *Ratnakaraṇḍaśrāvakācāra; Āpta-Mīmāṃsā, Svayambhū-stotra;*

***Ācārya* Pujyapada:** *Sarvārthasiddhi*, *Samādhitantra*, *Iṣṭopadeśa*, *Jainendra Vyākaraṇa;*

***Ācārya* Amritchandra (*Shri* Amritchandra *Sūri*):** *Puruṣārthasiddhyupāya, Samayasāra Kalaśa;*

***Ācārya* Nemichandra *Siddhānta Cakravartī*:** *Dravyasaṃgraha, Gomaṭṭasāra (Jīvakāṇḍa and Karmakāṇḍa)*, *Trilokasāra*, *Labdhisāra*.

Adapted (with minor alterations) from:
Jain, Vijay K., *Shri Amritchandra Suri's Puruṣārthasiddhyupāya,*
Introduction, p. x-xi.

दंसणणाणसमग्गं मग्गं मोक्खस्स जो हु चारित्तं ।
साधयदि णिच्चसुद्धं साहू स मुणी णमो तस्स ॥ (54)

गाथा भावार्थ – जो मुनि दर्शन और ज्ञान से परिपूर्ण हैं, मोक्ष का कारणभूत ऐसे चारित्र को सदा शुद्ध रीति से साधते हैं, वे मुनि साधु-परमेष्ठी हैं; उनको मेरा नमस्कार हो।

54. Salutation to the Ascetic *(Sādhu)* abound in faith and knowledge, who incessantly practises pure conduct that surely leads to liberation.

Explanatory Notes

The Ascetic *(Sādhu)* has twenty-eight primary attributes *(mūla guṇa)* comprising:

Five supreme vows *(mahāvrata)*;

Five regulations *(samiti)*;

Five-fold control of the senses *(pañcendriya nirodha)* – shedding all attachment and aversion towards the sense-objects pertaining to touch *(sparśana)*, taste *(rasana)*, smell *(ghrāṇa)*, sight *(cakṣu)*, and hearing *(śrotra)*;

Six essential duties *(ṣaḍāvaśyaka)*; and

Seven rules or restrictions *(niyama)* – these rules are:

- (a) not taking bath *(asnāna);*
- (b) sleeping on the ground *(bhūmi śayana);*
- (c) renouncing clothes *(nāgnya);*
- (d) plucking hair on the head and face by hand *(keśaloñca);*

(e) taking food only once in a day *(ekabhukti);*

(f) not cleansing the teeth *(adantadhāvana);* and

(g) taking food in a steady, standing posture *(ekasthiti bhojana)*.

The Ascetic *(Sādhu)* keeps with him a feather-whisk *(picchī)* – implement of compassion, a water-pot *(kamaṇḍalu)* – implement of purity, and scriptural treatise *(śāstra)* – implement of knowledge.

He accepts pure food free from forty-six faults *(doṣa)*, thirty-two obstructions *(antarāya)*, and fourteen contaminations *(maladoṣa)*. Treading on the path to liberation, he is the true Teacher.

Adapted from:
Ācārya Deshbhushan *(Ed.)*, *Ṇamokāra Grantha,* p. 115-120.

जं किंचिवि चिंतंतो णिरीहवित्ती हवे जदा साहू ।
लद्धूणय एयत्तं तदाहु तं तस्स णिच्छयं ज्झाणं ॥ (55)

गाथा भावार्थ – जिस समय साधु निस्पृह वृत्ति धारण कर, सब प्रकार की इच्छाओं से रहित, किसी भी ध्येय पदार्थ (अरहन्त आदि) में एकाग्रचित्त होता है, उस समय उसका निश्चय से ध्यान होता है।

55. When an ascetic, while meditating on anything worth concentrating upon, gets void of all desires, he is, at that time, surely performing real meditation.

EXPLANATORY NOTES

The Soul is the real object of meditation

Brahmdeva in his commentary on this verse says that in the primary stage of meditation it is necessary to think of objects other than the ego, *e.g.*, the five Paramesthis etc. to steady the mind. When the mind becomes steady by constant practice, as aforesaid, we can arrive at the second stage, where we meditate on the soul itself. This is real meditation. In this stage one is void of the ten kinds of external possessions and fourteen kinds of internal hindrances belonging to the mind. The external possessions are lands, houses, gold, silver, wealth, rice, male and female servants, metals other than gold and silver, and utensils. A person immersed in meditation does not at all care about the attainment of all or any of these worldly possessions. At the same time, he is bereft of delusion, inclination towards the three kinds of sexes, laughter, attachment, aversion, sorrow, fear, hatred, anger, pride, illusion and greed. These cause the loss of equilibrium of the mind. A person being void of

these can concentrate his mind upon anything, and thus attain excellent meditation.

Ghoshal, Sarat Chandra, *Dravya-Saṃgraha,* p. 81.

Making oneself worthy of meditation

बाह्यान्तर्भूतनिःशेषसङ्गमूर्च्छा क्षयं गता ।
यदि तत्त्वोपदेशेन ध्याने चेतस्तदार्पय ॥ **(3-19)**

If upon listening to sacred discourses on Reality *(tattvas)*, your infatuation caused by attachment to possessions *(parigraha)*, internal and external, has been vanquished, then you must resort to meditation.

प्रमादविषयग्राहदन्तयन्त्राद्यदि च्युतः ।
त्वं तदा क्लेशसङ्घातघातकं ध्यानमाश्रय ॥ **(3-20)**

So long as negligence *(pramāda)* and sense-pleasures *(indriya-viṣaya)* appeal (look attractive) to the mind, you cannot apply it to meditation.

इमेऽनन्तभ्रमासारप्रसरैकपरायणाः ।
यदि रागादयः क्षीणास्तदा ध्यातुं विचेष्ट्यताम् ॥ **(3-21)**

If you have overcome thought-activities based on delusion *(moha)*, and attachment *(rāga)* and aversion *(dveṣa)*, then you must put effort on meditation.

Ācārya Shubhachandra's *Jñānārṇavaḥ,* p. 60.

मा चिट्ठह मा जंपह मा चिंतह किंवि जेण होइ थिरो ।
अप्पा अप्पम्मि रओ इणमेव परं हवे ज्झाणं ॥ (56)

गाथा भावार्थ – तुम शरीर से कुछ भी चेष्टा मत करो अर्थात् काय के व्यापार को मत करो, मुँह से कुछ भी मत बोलो और मन से कुछ भी मत विचारो, जिससे आत्मा अपने में ही स्थिर हो सके। आत्मा का आत्मा में तल्लीन होना ही परमध्यान है।

56. Do not make bodily movements, nor utter any words, nor dilute the focus of mind; remaining engrossed in your pure Self is real meditation.

EXPLANATORY NOTES

Ācārya Kundkund's *Pañcāstikāya-Sāra*

जो संवरेण जुत्तो अप्पट्ठपसाधगो हि अप्पाणं ।
मुणिऊण झादि णियदं णाणं सो संधुणोदि कम्मरयं ॥ (145)

Clinging to the idea of self-realization, being fortified against Karmas through Saṃvara, the Yogin, who truly understands the words of the Master, and meditates upon the pure Self with controlled senses, will completely wash off the Karmic dust.

Commentary – The main condition for annihilating Karmas is stated here. The person is to be equipped with Saṃvara or fortification round the self against Karmas, desirable and undesirable. The springs of Pariṇāma, śubha and aśubha, are

to be completely blocked. Instead of diverting one's attention to environmental objects, thought is to be fixed on the Self. This reflection upon the Self is to be made secure enough by controlling the senses. If a person under such circumstances meditates upon the Self, according to the instructions from the Masters, he is sure to attain purity of Self by completely washing off the Karmic dust by the flood of Dhyāna.

Then the divine glory of the Self will shine without interruption.

Ācārya Kundkund's *Pañcāstikāya-Sāra*

जस्स ण विज्जदि रागो दोसो मोहो व जोगपरिकम्मो ।
तस्स सुहासुहडहणो झाणमओ जायए अगणी ।। **(146)**

In the person that has neither desire nor aversion, and that is free from ignorant attachment to sense pleasures and from the activity of the thought, speech and body, there flames forth the fire of meditation that burns out all Karmas beneficial as well as the baneful.

Commentary – Dhyāna or meditation is thought directed towards the Pure Self. This is the means of self-realization. Ignorance that stupefies the faculties of perception and will must be got rid of. There should be neither attachment nor hatred towards the objects of the environment. Then there should be unruffled peace, in thought, speech and body. Meditation attended by such circumstances manifests as the fire that destroys the rubbish heap of Karmas. It is this fire of meditation that reveals the sterling beauty of the Pure Self. This is Nirjarā.

Chakravarti Nayanar, A.,
Ācārya Kundakunda's Pañcāstikāya-Sāra, p. 119-120.

Ācārya Umasvami's *Tattvārthasūtra*

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्तात् ॥ (9-27)

Concentration of thought on one particular object is meditation. In the case of a person with the best physical structure or constitution it extends up to one *muhūrta*.

Ācārya Pujyapada's *Sarvārthasiddhi*

The first three physical structures[1] are included here. Meditation is possible for the individuals possessing these three physical structures. But salvation is possible only for the ascetic with the first physical structure. He who has the best physical structure is the agent. *'Ekāgra'* means having one point, edge or object. Thought is characterized by throbbing or quivering, as it embraces several objects. Concentration is turning the thought away from several objects and fixing it on one. By this the nature of meditation has been described. '*Muhūrta*' is the period of time. *'Antarmuhūrta'* means within one *muhūrta*. The time limit is within one *muhūrta*. It is not possible to maintain concentration beyond that.

Knowledge which shines without quivering like the steady flame of a candle is meditation.

Jain, S.A., *Reality,* p. 266-267.

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[1] The name-karma on the rise of which different types of joints of the bones are effected, is the name-karma of joints. It is of six kinds: the perfect joint noted for extraordinary sturdiness and strength *(vajraṛṣabhanārāca-saṃhanana)*, the less perfect joint *(vajranārācasaṃhanana)*, the still inferior joint *(nārācasaṃhanana)*, the weak joint *(ardhanārāca-saṃhanana)*, the very weak joint *(kīlikāsaṃhanana)*, and utterly weak joint *(asamprāptāsripātikāsaṃhanana)*.

तवसुदवदवं चेदा ज्झाणरहधुरंधरो हवे जम्हा ।
तम्हा तत्तियणिरदा तल्लद्धीए सदा होह ॥ (57)

गाथा भावार्थ – क्योंकि तप, श्रुत और व्रत का धारक जो आत्मा है वही ध्यानरूपी रथ की धुरा को धारण करने में समर्थ होता है, इस कारण से तुम उस ध्यान की प्राप्ति के लिए निरन्तर तप, श्रुत और व्रत इन तीनों में तत्पर होवो।

57. The soul which practises austerities *(tapas)*, acquires knowledge of Scriptures *(śruta)*, and observes vows *(vrata)*, becomes capable of controlling the axle of the chariot of meditation. So always be engrossed in these three to attain that state of real meditation.

EXPLANATORY NOTES

Virtues that help in meditation

Ācārya Shubhchandra has enumerated eight virtues required of the meditator.

He should:

1. be an aspirant after liberation, it being the ultimate object of meditation;
2. be free from worldly attachments;
3. keep his mind calm, free from all anxiety;
4. have control over wanderings of the mind;
5. have a stable body which can stay firm in postures of meditation;

6. have control over senses as sense-pleasures and meditation lead to opposite directions.
7. observe vows as these help in steadying the mind.
8. remain steadfast in the face of afflictions or hardships.

Adapted from:
Ācārya Shubhachandra's *Jñānārṇavaḥ*, p. 65.

दव्वसंगहमिणं मुणिणाहा दोससंचयचुदा सुदपुण्णा ।
सोधयंतु तणुसुत्तधरेण णेमिचंदमुणिणा भणिदं जं ॥ (58)

गाथा भावार्थ – अल्पज्ञान के धारक श्रीमद्नेमिचन्द्र मुनि ने जो यह द्रव्यसंग्रह नामक ग्रन्थ कहा है, इसको दोष-रहित और शास्त्र ज्ञान से परिपूर्ण ऐसे महान् मुनिराज शुद्ध करें।

58. Let the great sages *(Ācāryas, Munis)*, devoid of faults and abound in the knowledge of the Scriptures, rectify lapses in this treatise *Dravyasaṃgraha*, composed by me, *Ācārya* Nemichandra, who is deficient in knowledge.

EXPLANATORY NOTES

Modesty and humility – two great virtues of the learned sages

Ācārya Nemichandra, through this last verse, exhibits supreme modesty – a hallmark of all learned sages. By means of exceptional exertion such sages acquire profound knowledge of the elements of Reality *(tattvas)* and for the welfare of others, ascetics and laymen, compose sacred texts that have timeless value. In spite of acquiring great knowledge, learned sages remain supremely modest, free from all tinge of pride.

Modesty is a natural attribute of greatness. A person who has no modesty can never be great. Modesty certainly leads to humility which means bowing before the virtuous with veneration. Remember that *vandanā* and *stavan* which involve salutation to and worshipping of the *Tīrthaṅkaras* or *Pañca Parameṣṭhī* are among the essential duties of all learned sages.

The ultimate aim of these learned sages is to attain omniscience *(kevalajñāna)* which is infinite and all-embracing knowledge of all substances and their infinite modes, extending through the past, the present, and the future. They reckon that deluding, knowledge-obscuring, perception-obscuring, and obstructive karmas still remain to be completely destroyed with the help of pure concentration to ultimately reach to the stage of omniscience and become a 'Jina' (Victor).

General Index

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Vijay K. Jain has translated into English, with authentic explanatory notes, one of the finest classical Jaina texts *Dravyasaṃgraha,* composed by His Holiness *Ācārya* Nemichandra *Siddhānta Cakravartī* (c. 10th century CE). This precious work would play a vital role in quenching the thirst for Truth of scholars as well as learners, and help them in understanding the tenets of Jainism.

I highly appreciate your work and convey my auspicious blessings to you.

Param Pujya
Ācārya* 108 Vidyanand *Muni

April 2013, New Delhi

जीव के परिणाम तीन प्रकार के होते हैं – अशुभ, शुभ एवं शुद्ध। भव्य जीव अशुभ परिणाम छोड़कर शुभ परिणाम में प्रवृत्त होते हैं तथा शुद्ध परिणाम की प्राप्ति के लिए सतत् प्रयत्नशील रहते हैं। महान् दिग्गज आचार्य ही शुद्धोपयोग से च्युत होने पर शुभोपयोग में आकर षडावश्यक तथा बारह प्रकार के तप करते हैं। तप का ही एक अंग स्वाध्याय है। संसारी जीवों के परिणामों की शुद्धि के लिए षड्द्रव्यों के ज्ञाता आचार्यों ने व्यवहार और निश्चय दोनों नयों से शास्त्रों की रचना करके महान् उपकार किया है।

सद्धर्म-प्रेमी, धर्मानुरागी श्रीमान् विजय कुमार ने अत्यंत परिश्रम से **'द्रव्यसंग्रह'** ग्रन्थ का अंग्रेजी अनुवाद करके अपने समय का सदुपयोग कर स्वयं तो पुण्यलाभ किया ही है, अन्य भव्य जीवों को पुण्यलाभ कराने में कारण बने हैं। वे अपने समय का सदुपयोग जिनवाणी की सेवा में करते रहें यह हमारा मंगलमय शुभ आशीर्वाद है।

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